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FROM

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4









*from*  
*Samuel S. Green*  
*1888*

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1738

1888

THE  
Greenville Baptist Church,  
IN  
LEICESTER, MASSACHUSETTS.

---

REV. THOMAS GREEN, M. D.

FIRST PASTOR.









# THOMAS:GREEN



BORN IN MALDEN 1099

PASTOR OF THIS CHURCH FROM ITS ORGANIZATION  
SEPTEMBER 28<sup>TH</sup> 1738 UNTIL HIS DEATH AUGUST 19<sup>TH</sup> 1773  
EMINENT AS PREACHER OF THE GOSPEL PRACTISING PHYSICIAN

MAN OF BUSINESS BENEFACTOR OF THIS CHURCH

WHOSE FIRST MEETING-HOUSE AND ITS GROUNDS WERE HIS GIFTS

1738-1888



MEMORIAL TABLET

0

1738

1888





0

1738

THE

1888

# GREENVILLE BAPTIST CHURCH

IN LEICESTER, MASSACHUSETTS. —

24-18^

## EXERCISES

ON THE

# 150th Anniversary

OF ITS FORMATION,

SEPTEMBER 28, 1888,

INCLUDING A HISTORICAL DISCOURSE BY THE PASTOR  
AND ADDRESSES COMMEMORATIVE OF ITS FIRST  
PASTOR, REV. THOMAS GREEN, M. D.

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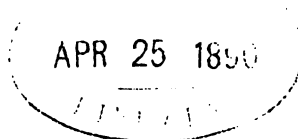
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1889.

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S. S. Green,  
Worcester

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## PREFATORY NOTE.

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AT a meeting of the GREENVILLE BAPTIST CHURCH, in Leicester, November 27th, 1887, it was voted unanimously that the church celebrate the one hundred and fiftieth anniversary of its formation, on Friday, the 28th day of September, 1888; that the pastor be invited to deliver a historical discourse on that occasion; that the Green family, descendants of the Rev. Thomas Green, M. D., who was the first pastor of the church, be invited to join in the commemorative services; and that H. C. Estes, Daniel F. Draper, Franklin B. King, John D. Clark, Rufus H. Newton, John R. Nichols, George F. Campbell, Emory B. F. Draper, and Frederick A. Blake, be a Committee of Arrangements, to carry out the wishes of the church in the proposed celebration.

In accordance with this action, commemorative exercises were held in the forenoon and afternoon of the appointed day; with a goodly attendance on the part of the church and the descendants of Dr. Green; members of the family being present from Worcester, Providence, New York, St. Louis, and other places.

Much interest was added to the occasion by the unveiling of a very beautiful brass tablet, which had been placed on the wall at the right of the pulpit, in memory of Dr. Green, a view of which is given in the frontispiece.

Near the close of the exercises, on motion of the Hon. Andrew H. Green, a copy of the historical discourse was requested for publication. At a later time, in accordance with a general desire, the Committee of Arrangements

requested all the addresses delivered on the occasion for publication with it, and, with a single exception, they have been furnished, and are here given a wider hearing.

The sermon preached by the pastor on the following Sunday, has also been added in an appendix, as in keeping with the proceedings, and a completion of their retrospect.

In consequence of the length of the historical discourse, only portions of it were read on the occasion of its delivery, but the whole is now printed with some facts discovered since the commemoration day, inserted in their places.

Much care and painstaking have been given to the verification of references ; and they are here presented *ad verbum et ad literam*, in order that the reader may be placed as near as possible to the original documents. Numerous foot-notes have been added to the historical discourse, sometimes to show the authority on which statements have been made, sometimes to give further information on certain points than is given in the text, and sometimes to indicate sources of still ampler information.

# Order of Exercises.

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*"Call to remembrance the former days."*—Heb. x.: 32.

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## FRIDAY FORENOON.

10 o'clock.

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1. ORGAN PRELUDE AND DOXOLOGY.
2. INVOCATION. By the Pastor.
3. READING OF THE SCRIPTURES.  
Rev. T. W. NICKERSON.
4. PRAYER. Rev. J. J. MILLER, of Worcester.
5. PRESENTATION OF MURAL TABLET, in memory of  
the first pastor, Dr. THOMAS GREEN. SAMUEL  
S. GREEN, A. M., of Worcester.
6. HYMN. Tune, *Bond*.  
"Oh, where are kings and empires now,  
Of old that went and came."
7. HISTORICAL DISCOURSE.  
By the Pastor, H. C. ESTES, D. D.
8. ORIGINAL HYMN. By Rev. D. F. ESTES, of Holden.  
Tune, *Migdol*.
9. PRAYER. C. M. BOWERS, D. D., of Clinton.
10. BENEDICTION.

## FRIDAY AFTERNOON.

1.30 o'clock.

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## 1. ORGAN PRELUDE.

## 2. ANTHEM. "Before Jehovah's Awful Throne."

*Denmark*

## 3. PRAYER. Rev. LEIGHTON WILLIAMS, of New York.

## 4. ADDRESSES.

Hon. ANDREW H. GREEN, of New York.

SAMUEL S. GREEN, A. M., of Worcester.

Rev. LEIGHTON WILLIAMS, of New York.

## 5. ANTHEM. "Glorious things of thee are spoken."

*Stoughton*

## 6. ADDRESSES.

B. D. MARSHALL, D. D., of Worcester.

Rev. D. F. ESTES, of Holden.

Rev. A. H. COOLIDGE, of Leicester.

Rev. T. W. NICKERSON, of Leicester.

Rev. SAMUEL MAY, of Leicester,

MR. CALEB A. WALL, of Worcester.

Hon. CHARLES A. DENNY, of Leicester.

## 7. ANTHEM. "Be joyful in God all ye lands."

## 8. PRAYER. Rev. A. H. COOLIDGE.

## 9. BENEDICTION. By the Pastor.

## ADDRESS OF WELCOME.

BY THE PASTOR.

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### *Brethen, Sisters, and Friends:*

It is my privilege, on behalf of the church, to bid you welcome. Welcome this auspicious, magnificent autumn day. Welcome its grateful, soul-inspiring memories. Welcome all those who share them, or take pleasure in them. To all her children and all her friends here gathered, from near and far, this church extends a most cordial welcome, and hearty congratulations. With desire she has desired to see this day, and seeing it, and seeing you, she is glad.

Such occasions as this come only seldom,—like golden weddings, only once in a life-time. Not many of us have ever before had the privilege of attending a celebration of the one hundred and fiftieth anniversary of the founding of a church; nor shall we ever attend another such celebration here, though some of the children and youth may be here in fifty years. Therefore we wish to make the most of this occasion to-day, and putting all our heart into our greeting, we bid you welcome to the old ancestral home,—to friendly and fraternal greetings,—and to the quickening memories and inspirations of the day, hoping that it will be such an occasion of joy and thanksgiving to you all, that you will always delight to remember it.

I now bid you welcome to words that you will be pleased to hear from Mr. Samuel S. Green, of Worcester, to whom as a descendant of our first pastor, Dr. Thomas Green, and to all who bear that honored name, or are kindred to it, we extend an especial welcome.



## ADDRESS OF MR. SAMUEL S. GREEN,

### PRESENTING THE MURAL TABLET.

---

Pastor, deacons, members of the church and society of this venerable parish: The descendants of Thomas Green join with you to-day joyfully in celebrating the one hundred and fiftieth anniversary of the foundation of this society and of the beginning of the ministry of their distinguished ancestor. It is with pride and gratitude that we remember that the blood of so able and good a man flows in our veins. That it does so has been evident for several generations. Thomas Green was an eminent physician as well as a successful clergyman. It is very noticeable that a large proportion of his descendants have been doctors or druggists. I can speak now of only one branch of the family. John Green, his son, the first Dr. John Green, of Worcester, while inheriting the aptitude of his father for the practice of medicine, was known also as a man of marked piety. His grandson, the second physician of the name of John Green, in Worcester, was a skillful practitioner, but, according to the testimony of his biographer, Oliver Fisk, his delight in the practice of medicine came even more from the consciousness of the good he was doing to his fellow-men than from enjoyment in trying to penetrate the mysteries of medical science and in practising the art of medicine.

The great-grandson of Thomas Green, the founder of the Free Public Library in Worcester, was, perhaps the



most capable medical man in central Massachusetts. He was esteemed, however, for the possession of other qualities besides those which made him an able doctor, and it seemed natural to many of his patients to speak of him as the "good physician." To come down one more generation, my brother, Dr. John Green, of St. Louis, Missouri, is the most distinguished practitioner in respect to diseases of the eye, and the ablest ophthalmic surgeon in that portion of our country of which St. Louis is a centre. I am sorry that he is not here to-day to perform the duty which has been assigned to me. He is represented here, however, by his family, and among others by his son, who bears the name of John Green, and whose tastes and capabilities seem to show that should he become a physician, he would keep up the medical reputation of the family. The youngest member of my branch of the Green family, the son of my younger brother, James Green, has been named Thomas, in memory of the man whose virtues we commemorate to-day.

That one of the descendants of Thomas Green who, perhaps, reproduced most conspicuously features of his character, is his great-grandson, the late Samuel Fiske Green, of Worcester. After graduating at the College of Physicians and Surgeons, in New York city, moved by a strong desire to follow in the steps of his Master, and do service as a missionary, he became a missionary-doctor and spent almost a quarter of a century in ministering personally to the wants of both the bodies and the souls of the Tamil population of the island of Ceylon. After his return to Worcester, he continued to translate medical treatises into the Tamil language until the time of his death. Besides practising extensively while in Ceylon, he also established there a medical school, whose pupils were very numerous. Their services have been of the greatest value in Ceylon and portions of India. But I must refrain from saying more at this time, for an hour later in the

day has been assigned to members of the family of Thomas Green, to mention facts and express thoughts and sentiments naturally called up by this occasion.

It remains for me to perform the duty which has been assigned to me, and as the great-great-grandson of Thomas Green, to present to you the memorial tablet near me, in the name and as the gift of his great-grandson, Andrew Haswell Green, of New York city.

On the occasion of the two hundredth anniversary of the naming of the town of Worcester, I had the pleasure of sitting on the platform in Mechanics Hall by the side of Professor Francis A. March, a distinguished son of Worcester, a well-known Anglo-Saxon scholar and a former instructor in our own Academy here in Leicester. After Senator Hoar had pronounced the noble oration, which was so prominent a feature in the celebration, I turned to Professor March and asked him how he liked it. He expressed himself as having been much interested and pleased, and remarked that he had been particularly struck by the feeling of filial piety which animated it. We all think more of a man who to other qualities adds affection for the town in which he was born or lives, and interest in the place which was the home of his ancestors, and in his ancestors themselves. May the descendants of Thomas Green never cease to remember with interest this village of Greenville, or to be proud and grateful for having had an ancestor to whom they can trace so much of whatever is good in their intellectual and moral and spiritual tendencies.



## HISTORICAL DISCOURSE.

BY HIRAM CUSHMAN ESTES, D. D.

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On occasions like this, the field of discourse, though not unlimited, is wide. That part of it in which I have chosen to glean to-day, is the history of this church, uneventful as it has been. Many things that I would like to say, must of necessity be left unsaid. As Chaucer said, at the beginning of the Knight's Tale,

"I have, God wot, a large feld to ere;  
And weke ben the oxen in my plow.  
The remenant of my tale is long ynow."

One hundred and fifty years ago, our good old town of Leicester was young. Only twenty-five years had passed since the General Court had confirmed the title of the original proprietors of the township, and voted that the town should be called Leicester, after an ancient and interesting town of that name in Leicestershire, England. Twenty-four years had passed since, within half a mile of the place where we are now assembled and met together, the first settlement in the town had been made, and the first clearing opened, to let in the sun. Twenty-one years had passed since the Greens,—followed in a few months by the Dennys and Southworths,—had come to do their part in bringing in civilization, and making gardens and palaces in this wilderness of the Nipmucks.

The town was fortunate in the character of its first settlers. They were men fit to lay foundations for such a

town as Leicester. They were men of intelligence, foresight, courage, endurance. They had iron in their blood. They had the faith of the Pilgrims in their souls. They believed that they were in a world that had a "God in it, over it, and under it," and that they were called and girded of him to do his work.

"Ah, what intrepid souls were they,  
Who cleared these trackless woods away!  
What tireless sinews, bone and brawn,  
That smote the trees from early dawn  
Till daylight's latest rays were gone!  
No whining eight-hour men were they,  
Who feared the chill of early day!  
They kept the pinch of want away,  
With industry and watchful care,  
Till these had brought them generous fare,—  
Else had these mighty forest trees  
Still stood to buffet storm and breeze."

Capt. Samuel Green settled in this part of the town, now called Greenville. Here he built his house, a grist-mill and a saw-mill, all within a stone's throw of this eminence on which our church edifice stands. He was an able, enterprising, influential man. At the first town meeting of which we have any record, he was chosen moderator, first selectman, and grand juror; and he held such offices of trust and responsibility till his death, in 1736, at the age of sixty-five years. Of him the historian of our town, Gov. Emory Washburn, says: "Among those to whom the town of Leicester owed its progress and character, the memory of Capt. Green ought ever to be held in grateful respect."<sup>1</sup>

At his death Capt. Green left seven daughters and one son. The son is known in our traditions and history as Dr. Thomas Green. Gov. Washburn says that he "was a more prominent and leading man than his father;"<sup>2</sup> and

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<sup>1</sup> Historical Sketches of the Town of Leicester, Massachusetts, during the first century from its settlement. By Emory Washburn, p. 367.

<sup>2</sup> Historical Sketches, p. 367.

we may especially say that to him our church is more indebted than to any other person ever connected with it, or friendly to it. This church was formed largely through his influence.

Of the circumstances that led to its formation, and of all its early history, but little is known. The earliest date in our oldest book of records is this, "in the year 1783, May." Therefore, so far as our records are concerned, the history of the church during its first forty-five years is a blank; and other sources of information concerning its fortunes in those years are few and scattered,—not easy to find, nor fruitful when found. But we know that there were persons of Baptist sentiments in Massachusetts from very early times.

Cotton Mather says, that

"Some few of these people [antipedobaptists] have been among the planters of New England from the beginning."<sup>1</sup>

Gov. Winthrop says, that in 1643,

"The lady Moodye, a wise and anciently religious woman, being taken with the error of denying baptism to infants, was dealt withal by many of the elders and others, and admonished by the church of Salem, (whereof she was a member,) but persisting still, and to avoid further trouble, etc., she removed to the Dutch against the advice of all her friends. Many others, infected with anabaptism, removed thither also. She was after excommunicated."<sup>2</sup>

Also he says that in the next year (1644),

"Anabaptistry increased and spread in the country, which occasioned the magistrates, at the last court, to draw an order for banishing such as continued obstinate after due conviction."<sup>3</sup>

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<sup>1</sup> *Magnalia Christi, Americana; or the Ecclesiastical History of New England from its First Planting in the year 1620, unto the year of our Lord 1698.* By Cotton Mather, D. D., F. R. S. First American Edition, 1820: Vol. II., p. 459.

<sup>2</sup> *The History of New England from 1630 to 1649.* By John Winthrop, Esq., first Governor of the Colony of the Massachusetts Bay. With Notes by James Savage. Vol. II., pp. 148-9.

<sup>3</sup> *History of New England*, Vol. II., p. 212.

Hubbard says, that

"About the year 1644 the Anabaptists increased much in the Massachusetts Colony of New England."<sup>1</sup>

In 1651 John Clarke and Obadiah Holmes had an experience which Cotton Mather may have had in mind when he wrote the words,

"Some of our churches used, it may be, a little too much of *cogency* towards the brethren, which would weakly turn their backs when *infants* were brought forth to be baptized, in the congregation."<sup>2</sup>

In 1654, the first President of Harvard College, Henry Dunster,<sup>a</sup> had become a Baptist, and, for that reason, was compelled to resign his office. Cotton Mather says,

"His unhappy entanglement in the snares of *Anabaptism*, filled the *overseers* with uneasy fears, lest the students by his means, should come to be ensnared: Which uneasiness was at length so signified unto him, that on October 24, 1654, he presented unto the overseers an instrument under his hands, wherein he resigned his Presidentship, and they accepted his resignation."<sup>3</sup>

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<sup>a</sup> President Dunster was born in England, probably in 1612, and he was educated at the University of Cambridge, Magdalen College, at the same time that Milton, Cudworth, and Jeremy Taylor, were students at that University. He received his degree of A. B. in 1630, and that of A. M. in 1634. He came to New England in 1640, and is placed by Cotton Mather in his "first class" of ministers, or "such as were in the *actual exercise* of their ministry when they left England." He became President of the College on the 27th of August, 1640, and during fourteen years his services were, President Quincy says, "well directed, unwearied, and altogether inestimable." He was spoken of by Edward Johnson as "one fitted from the Lord for the work." Cotton Mather calls him "an able man;" a "learned and worthy man;" a "good man," and a man of "excellent spirit." Plainly it grieved him much that such a man should become entangled in "the snares of Anabaptism," or be "unaccountably fallen into the briars of Antipedobaptism," as once his form of expression is. In another passage he says, that "wonderfully falling into the errors of

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<sup>1</sup> A General History of New England, from the Discovery to MDCLXXX. By the Rev. William Hubbard, p. 347.

<sup>2</sup> Magnalia, Vol. II., p. 459. See also Article on "Dr. John Clarke." By Rev. C. E. Barrows, in Baptist Quarterly, Vol VI. (1872), p. 481-502.

<sup>3</sup> Magnalia, Vol. II., p. 10.

But, in 1663, a Baptist church was formed in Swansea, the first in Massachusetts. Two years later, another was formed in Charlestown, but soon removed to Boston, where it is now known as the First Baptist church in Boston. In 1693, a third church was formed among the Indians, at Chilmark, Martha's Vineyard. From that time it was almost forty years before another was formed in Rehoboth in 1732. Three years later, in 1735, another was formed in Sutton. The next year, in 1736, another, known now as the church in Wales, was formed in Brimfield. Again, the next year in 1737, another was formed in Bellingham. And again, the next year, in 1738, this church, the eighth in Massachusetts, was formed here in Leicester.

Between this church and that in Sutton, there was a connection not indicated in what I have said. Some of the members of that church lived here in Leicester. The members here were regarded as a branch of that church. One of the members residing here was ordained as its associate pastor; and three years after its formation the members here were formed into a distinct and independent church. This we learn from Isaac Backus, who was personally acquainted with the first pastor of this church,

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*Antipedobaptism*, the *overseers* of the college became solicitous, that the students there might not be unawares ensnared in the errors of their *president*. Wherefore they labored with an extreme agony, either to rescue the good man from his *own mistake*, or to restrain him from imposing them upon *the hope of the flock*, of both which, finding themselves to despair, they did as quietly as they could procure his removal." And this, President Quincy speaks of, as the consummation of "Dunster's Martyrdom." It is only in recent times that men have been disposed to do justice to his great ability, learning, and moral excellence, though, as Dr. Palfrey has said, "His 'life,' no man doubted, was of the noblest and purest."<sup>1</sup>

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<sup>1</sup> See History of New England. By John Gorham Palfrey, Vol. II., pp. 397, 398. History of Harvard University. By Josiah Quincy, LL.D., pp. 14-22. Mather's Magnalia, Vol. I., p. 367, and Vol. II., pp. 10, 78. Chronicles of Massachusetts Bay. By Alexander Young, pp. 552, 553, note. Annals of the American Pulpit. By William B. Sprague, D. D., Vol. I., pp. 125, 126. A History of the Baptists. By Thomas Armitage, D. D., LL.D., pp. 697-698. Life of Henry Dunster. By Jeremiah Chaplin, D. D.



who had visited him here, and who had abundant opportunity to know the facts in the case. He says,

"On September 16, 1735, a Baptist church was constituted at Sutton; and September 28, 1737, Benjamin Marsh and Thomas Green were ordained joint pastors of it. The former was from Salem, and the latter from Malden; being an early planter in Leicester. And September 28, 1738, by mutual agreement, the brethren at Leicester, became a church by themselves, and Green their pastor."<sup>1</sup>

From a paper now in possession of the church, it appears that Thomas Green was one of the constituent members of that church in Sutton. It is a covenant entered into at the organization of that church. It is dated September 16th, 1735. It is signed "Thomas Green, &c.," the "&c." indicating that other names were attached to the original paper, but omitted by the copyist, for though perhaps made from the original, it is evidently a copy and not the original paper. The paper reads as follows:

"(A CHH. COVENANT, &c.) (A. D. 1735.)

"Wee the Subscribers holding only to Believers Baptism: and having been so far agreed in the first Principles of the Doctrines of Christ, that we have submitted our Selves unto Christian Baptism; and do now Consider that we have, by our baptismal Vows, laid our Selves under strong Obligation to Serve God, and one another. And that we might be under better capacity to Serve God, and to be helps one to another, we now Imbody our Selves into a Particular Church: that we may have the Power of Church Government: That we may by a major vote in the Church, Chuse Church Officers, and take in Members; and by the same Power, upon sufficient Reason, may Put them out of Office in the Church again: and lay Members under Suspension, or Cast them out of the Church. And for these reasons, We now make a Solemn Covenant one with another, in the Presents of the Everlasting God, First) to take the one, true, and living God, Father, Son, and Spirit, to be our God, and to look unto him at all times, for help and assistance, that we may perform all those Duties that he has enjoined upon us: and that we may be kept from all Sin and Error. (2ly.) We take the Scriptures of the holy Prophets, and Apostles, to be our Rule of Faith and Obedience. (3ly.) We Promise, one to another, to Worship God, according

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<sup>1</sup> "A History of New England, with Particular Reference to the Denomination of Christians called Baptists. By Isaac Backus. Second Edition, with Notes by David Weston. Vol. II., p. 31.

to the Rules of the Gospel. (4ly.) We Promise, that in the Church whereunto we do belong, we will endeavor to keep the Worship of God pure from human inventions. (5ly.) We Promise, to take the watch care, and Over-sight one of another : That if a brother, or sister should be overtaken in a Fault, to Restore Such an one in the Spirit of meekness. (6ly.) We Promise, that as much as in us lays, we will endeavor to keep the Unity of the Spirit, in the Bond of Peace. And tha', we will endeavor to live together in Love, Peace, and Charity, So long as God in his Good Providence shall keep us together. These, and all other Christian duties, we Promise, by Divine assistance to perform ; Looking unto Jesus, the author and finisher of our Faith.

Dated September 16th, 1735.

THOMAS GREEN,  
&c."

We are thankful for that old, worn, time-yellowed scrap of paper. We prize it as some prize Anglo-Saxon or Etruscan monuments, or Assyrian or Babylonian records. It shows that Thomas Green was a leader in the work of forming that church in Sutton, one hundred and fifty-three years ago. But we would like to know how many and who they were that entered into that covenant with him. The wish though is vain. There is no Oedipus to solve this riddle of the sphinx. There is no record of earth to tell what names are veiled and hidden by this tantalizing "&c.;" nor shall we know until we know what names are "written in heaven."

But when that church in Sutton was formed, Dr. Green was not alone in holding Baptist sentiments here in Leicester. Of this fact we have proof positive, though it comes from a remote and unexpected source. It is the testimony of a young preacher, who visited these towns and baptized in each of them, three years before that church was formed. He is a good witness. His name was John Comer. He was born in Boston, in 1704, and was educated partly at Harvard college and partly at Yale. While at Harvard he made profession of religion, and united with the Congregational church in Cambridge. About four years later, he became a Baptist, and joined the first church in Boston, having been baptized by his uncle, Rev. Elisha Callender, January 31st, 1725. In the

same year he began to preach. The next year he was ordained as colleague pastor of the first church in Newport, R. I. Six years later he gathered the church in Rehoboth, where he died in 1734, when he was not yet thirty years old. As a scholar and preacher, he was a man of great eminence and promise, and his early and lamented death gave him a place with John Summerfield, Joseph S. Buckminster, William Bradford Homer and Kingman A. Nott, for whom thousands wept when they died untimely.

Mr. Comer left a diary, which consists of two thin folio manuscripts of about sixty pages each. From that diary we learn that, on the 18th of June, 1732, he baptized four persons in Sutton, whose names were Thomas Richardson, Daniel Dennie, Elisha Nevers and Martha Green; and two days later, on the 20th of the same month, he baptized four persons here, in Leicester, whose names were Joshua Nichols, Abiathar Vinton, Bathsheba Nevers and Lydia Vinton. So much we learn from Mr. Comer's diary.<sup>1</sup> And from Gov. Washburn's History of our Town, and a Genealogical Sketch of the Green Family, we learn that these eight persons were all residents of this town of Leicester;—that they were living here at the time of Mr. Comer's visit, and also when this church in Leicester was formed. Further, of those eight persons, four, Thomas Richardson, Elisha Nevers, Joshua Nichols and Abiathar Vinton, were brothers-in-law of Thomas Green; two, Bathsheba Nevers and Lydia Vinton, were his sisters; Martha Green was his wife; and Daniel Denny was the person who is known and honored as "the common ancestor of all of that name in Leicester." If Mr. Denny, needs any identification, it is given by Backus, who says that he was "brother to Mr. Prince's wife of Boston;"—and Gov. Washburn says that "Rev. Thomas Prince, . . . minister of the Old South Church in Boston, married

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<sup>1</sup> Backus' History, Vol. II., pp. 10-31.

Deborah, sister of Mr. Denny in Leicester."<sup>a</sup> From our town records it appears that Daniel Denny was Town Clerk three years, Representative, three years, and Selectman, seventeen years; Joshua Nichols was Town Clerk six years, and Selectman three years; and Thomas Richardson was Selectman eight years. This shows what was the kind of material used in the making of this church, and the class of persons who were ready to band themselves together in its fellowship, one hundred and fifty years ago to-day.

At the time when this church was formed, and for a long time before and after, the Baptists were suffering many disabilities and distresses. From 1692 to 1728, they were, with the exception of those who lived in Boston and a few other places, taxed to build the meeting houses and support the ministers of the Standing Order settled by the towns, as if they had been attendants on their meetings. From 1728 to 1770, provision was made from time to time, by exemption laws, to relieve them, on certain conditions, from these burdens; but that relief was only partial and very unsatisfactory, and not till 1833 was our Bill of Rights so amended that church and state were completely separated, and liberty of conscience was secured to all. It was the misfortune of the "Standing Order," in those times, to occupy a position that led them to manifest the spirit of the age in resisting the demands that were made for religious liberty by the Baptists; and now that liberty of conscience is secured to all and respected by all, the old position of the State authorities and their treatment of the Dissenters of their day, Baptists and Quakers, is regretted and deplored by

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<sup>a</sup> "Deborah Denny . . . . came to America . . . . in 1717, and kept house for her brother Daniel in Leicester, Mass., until her marriage with Rev. Thomas Prince, the New England Annalist and Pastor of the Old South Church in Boston. They were married in Leicester, Oct. 20, 1719."<sup>1</sup>

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<sup>1</sup> Genealogy of the Denny Family in England and America, p. 215.

Congregationalists no less than others. This was shown at the Centennial of the Warren Association, in 1867, when the pastor of a Congregational church in Providence, R. I., Leonard Swain, D.D., said : "You Baptists fought the battle of religious liberty, and we all enjoy the fruits of the victory."

Here in Leicester the Baptists seem to have been less distressed than in any other part of the Commonwealth. If any member of this church was ever subjected to arrest or the seizure of his goods, for the payment of church rates, the fact has not come to my knowledge.

In January after this church was formed, the attention of the town was called to the fact that "Doctor Green refused to pay any rates," and the question was raised whether the constables should be directed "to execute their warrants to recover the same or other ways what they would do in that affair;" and it was "voted not to abate Dr. Green's rate," but two and a half years later, on the 27th of June, 1741, the town, in town meeting "voted that all Doctor Green's rates be abated for the time past." So that question was quickly and finally settled by Leicester, in a way that gives her native born and her adopted children, pleasure and pride. But our town records contain several exemption certificates filed in later years by persons connected with Doctor Green's church and congregation. There are fifteen of them,<sup>a</sup>

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<sup>a</sup> These certificates are as follows :—

LEICESTER, february 7, 1744-5.—this may Certify that William Wickor and Benjamin Pudney & Thomas Jones and Joseph Trumbel and Nathaniel Jones profess themselves to be anabaptists as it appeared from two principal members of that denomination.

LEICESTER, December, 6, 1745-6.—this may Certify That Josiah Powers & Jonathan Pudney profess themselves to be anabaptists.

LEICESTER, May, 12, 1748.—This may Certify that Ebenezer Toleman profest himself to be anabaptist.

MAY 1: 1752 :—These may Certify whome it may Concern That Those whose names that are under written do Conciacusly attend the Baptis

bearing different dates from 1744 to 1761, each declaring that the persons therein named, "profess themselves to be anabaptists," or that they "do usually and frequently

Meeting att Elder Thomas Green's (Joseph Trumbel, James Trumble, Samuel Green, Samuel Stower junr., Joseph Trumble jun., Andrew Morgain.

SEPTEMBER, 23, 1752.—Thomas Newhall, Jonathan Newhall, Joseph Washburn, Joseph Shaw, Daniel Denny, Nathanel Green, jun., Richard Southgate, junr., Benjamin Sanderson, Benjamin Dix, Jacob Briant, Jacob Wickor, Samuel Caul & Thomas Denny.

APRIL, 30, 1753.—this may Certify whome it may Concern that Robart Cragge of Leicester is entred a bapitis who attends Elder Thomas Green's Meeting.

JUNE 22, 1754.—these are to inform all people whome it may Concern that we the subscribers do attend the annabaptis meeting under the pastoral Care of Elder Thomas Green and desire the Liberty the law gives.

Test	SAMUEL GREEN. JAMES TRUMBEL.	THOMAS GREEN, jun. ABIATHAR VINTON, EBENEZER LAMB, THOMAS WHITTEMORE, SOLOMON ROOD.
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OCTOBER, 4, 1754: these are to Certify that Abijah Stower has profesd himself to be annabipts by the approbation of Samuel Green & James Trumbel.

MARCH, 18, 1755 these may Certify whome it may Concern yt Jonathan Stone has professed himself to be annabipts by the approbation of James Trumbel & Samuel Green.

This may Certify whome it may Concern that Erasmus Babbitt has profest himself to be anabaptiss by the approbation of Samuel Green & James Trumbel.

AUGUST, 14, 1756.

LEICESTER, october 31, 1758.—This may Certify whome it may Concern that John Parish and Jonathan Pudney of Leicester Doth usaly & frequently attend the annabaptis meeting under the pasteral Care of Elder Thomas Green & do desire the liberty the Law gives in being clerled from paying Rates to those of other way of thinking attest we who are chosen by the Church to give Receipts to Cary in the names.

Elder THOMAS GREEN,  
JACOB WHIPLEL,  
SAMUEL GREEN.

LEICESTER august 21, 1759 this may Certify all peopel to whome it may concern that Samuel Richardson Doth yousaly & frequently attend the anebaptist meeting under the pasteral care of Elder Thomas Green & Doth desire the liberty the law gives to be clerled from paying of Rates to those

attend the anabaptist meeting under the pastoral care of Elder Thomas Green, and do desire the liberty the law gives in being cleared from paying rates to those of other

of other way of thinking attest wee who are chosen by the Church to give Receipts.

Elder THOMAS GREEN,  
SOLOMON HOLDMAN,  
SAML GREEN.

This may Certify all Parsons to whome it may Concern that Nathaniel Tolman & Soloman Green do usaly & frequently attend the annabaptis meeting under the pastral Care of Elder thomas Green & do Desire the Lebery the law gives in being cleard from paying of Rates to those of other ways of thinking attest we who are chosen By the church to give Certificates to those ho carry in the names.

LEICESTER, September, 4 1760

Elder THOMAS GREEN,  
THOMAS HOLDMAN,  
SAMUEL GREEN.

This may Certify all People whom it may Concern that Joseph Trumble, Robert Craig, Samuel Green, Thomas Green, Solomon Green, Abel Torrey, Joshua Smith & Samuel Richardson, all of Leicester do usually & frequently attend the anabaptists meeting under the Pastoral Care of Elder Thos. Green.

Sigad,

LEICESTER august 28th 1761

Elder THOS GREEN,  
THOS HOLDMAN,  
SAML GREEN.

Wee the subscribers Inhabitants in the Town of Leicester being of the Persuasion called anabaptists & constantly assembling with a society of such Desire that our names may be entered in the Towns Book & Desire that wee may be exempted from being Taxed in the Rates to the Ministers in said Town.

Signd,

LEICESTER august 20 1761  
To THOS. STEEL, Esq.,  
*Town Clerk.*

THOS NEWHALL,  
JONAT NEWHALL,  
BENJ. SANDERSON,  
RICHARD SOUTHGATE,  
BENJ. DIX,  
JACOB BRIANT,  
JOSEPH SHAW,  
THOS DENNY,  
BENJ. SANDERSON, jun.  
NATHANL GREEN,  
JACOB WICKER,  
NATHAN SNOW,  
SAML CALL.

ways of thinking." The word "anabaptist" was not one that the Baptists chose or used in speaking of themselves; they rather disclaimed and repudiated it as inappropriate and offensive. A protest against the name was made in the records of the First Baptist Church in Boston, which begin with these words, viz. :

"The 28th of the 3rd Month 1665, in Charlestowne, The Church of Christ, Commonly (though falsely) called Anabaptists, were gathered together, And Entered into Fellowship & Communion each with other, Ingaiging to Walke together in all the appointments of there Lord & Master the Lord Jesus Christ as Farre as hee should bee pleased to make known his mind & will unto them by his word & spirit."

Such protests against the name had been made by the Baptists long before,<sup>a</sup> and they were made afterwards. But the offensive term was used in the exempting

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<sup>a</sup> "They [the Swiss Baptists] are commonly characterized as 'Anabaptists' by friends and foes; yet this name was especially offensive to them, as it charged them with *re-baptizing* those whom they regarded as un-baptized and because it was intended as a stigma. . . . The London Confession, 1646, protests that the English Baptists were 'commonly though unjustly called Anabaptists.'"<sup>1</sup>

"To the governor, who [in 1651] had upbraided him, [John Clarke] with the name of Anabaptist, he replied, 'I am neither an Anabaptist, nor a Pedobaptist, nor a Catabaptist.'"<sup>2</sup>

"The name 'Baptists' is both a protest against the misnomer 'Anabaptists,' and a euphemism, for 'Baptized.' . . . 'Commonly, but most falsely, called Anabaptists,' say our English progenitors, in their Persecution for Religion Judged and Condemned, published in 1615. 'Unjustly called Anabaptists,' say they in their address to the king, 1620. Whatever their baptism might be to others, to them it was no *ana*-baptism. They did not *re-baptize*, they simply baptized; they were not Anabaptists, but only Baptists. . . . The title 'Baptists,' so far as I can judge, is of uncertain date. . . . 'Once a member among the *Baptists*,' appears on the title of a book or pamphlet published in 1655, which is my earliest trace of the name. It is here, however, without any appearance of novelty."<sup>3</sup>

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<sup>1</sup> History of the Baptists. By Thomas Armitage, D. D., p. 327.

<sup>2</sup> Baptist Quarterly, Vol. VI., p. 491. Art. "Dr. John Clarke," by Rev. C. E. Barrows.

<sup>3</sup> Historical Vindications. A Discourse on the Province and Uses of Baptist History. By Sewall S. Cutting, D. D., pp. 105-107.



act,<sup>a</sup> and our brethren were compelled to use it, if they would have the relief which it offered. Attached to these certificates are sixty-two names, of which nineteen are repetitions, the same persons filing their certificates in different years, and forty-three are the names of different persons, namely :

William Wicker,	Jacob Briant,
Benjamin Pudney,	Jacob Wicker,
Thomas Jones,	Samuel Call,
Joseph Trumbel,	Thomas Denny, <sup>b</sup>
Nathanael Jones,	Robert Craig,
Josiah Powers,	Thomas Green, Jr.,
Jonathan Pudney,	Abiathar Vinton,
Ebenezer Tolman,	Ebenezer Lamb,
James Trumble,	Thomas Whittemore,
Samuel Green,	Solomon Rood,
Samuel Stower, Jr.,	Abijah Stower,
Joseph Trumbel, Jr.,	Jonathan Stone,
Andrew Morgain,	Erasmus Babbitt,
Thomas Newhall,	John Parish,
Jonathan Newhall,	Samuel Richardson,
Joseph Washburn,	Nathanael Tolman,
Joseph Shaw,	Solomon Green,
Daniel Denny,	Abel Torrey,
Nathanael Green, Jr.	Joshua Smith,
Richard Southgate, Jr.,	Benjamin Sanderson, Jr.,
Benjamin Sanderson,	Nathan Snow,
Benjamin Dix,	

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<sup>a</sup> The Title of the Act of 1757 was this :—"An Act further to exempt persons commonly called Quakers and Anabaptists from paying Ministerial Taxes."<sup>1</sup>

<sup>b</sup> Thomas Denny was the son of Daniel, the first of the name who settled in Leicester, . . . . . He must have been a man of more than ordinary ability, and of an education superior to most of his contemporaries, who

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<sup>1</sup> The Charters and General Laws of the Colony and Province of Massachusetts Bay, p. 78a.

and these names copied from those certificates in our town records, furnish nearly all the information we have as to the persons who were connected with this church and congregation during almost all the first fifty years of its history.

Many of our older churches suffered much in their earlier history, from the want of suitable places of worship. It was the business of the towns, as such, to build the meeting-houses of the Standing Order, but not for the Baptists. Therefore they were compelled, often for years, to hold their meetings in private houses, barns, school-houses, and wherever they could. But this church was blessed with a convenient house of worship almost from the first. As early as 1747 there was a meeting-house standing on this spot which has been thus occupied ever since. How much earlier it was built we do not know. But I have seen an old record in which under date of May 1, 1747, were written these words :

“ At a properrieties metting of the Baptis church it was voted that every man that has a pue shall pay the elder Thomas Green for building of his pue.

*Attest,*

SAMUEL GREEN, Clerk.”

Also, on the same page was a memorandum of the particular pews chosen by Elder Thomas Green, Josiah Powers, John Thompson, Dea. Nathanael Jones, Thomas Jones, Joseph Trumble and Henry Merritt. Still further on the same page, was a declaration bearing the same date, and signed by these seven persons, as follows :

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were brought up, as he was, in a country town. He held many places of responsibility and trust in the town and county, and early engaged in the controversy with the mother-country. Some of the spirited and statesman-like resolutions and instructions adopted by the town, . . . were from his pen. He was, too, in correspondence with the leading public men in Boston and its vicinity, and was regarded by them as a wise and patriotic counsellor. For five years in succession, next previous to his death, he represented the town in the General Court, and was a member of the first Provincial Congress in 1774. . . . . Soon after its convening, Col. Denny was obliged to return home on account of sickness; which terminated his life,

"Wee whos names are under written do covenant and agree Not to Dispose of the pces we own to any out of the society without giving the society the offer of them first paying as much as another man will.

Witness our hands, &c."

From this and other evidence in the case, it appears that Doctor Green was the principal proprietor of the house, that its grounds were given by him, and its frame was raised and covered at his expense; and that those who desired pews in it, were, in accordance with a custom of the time, allowed to have them on condition of paying him for building them in such places as they might choose around the walls, the remaining space in the centre being filled wholly or in part with other seats.

It also appears that originally the house was very nearly square, thirty feet long by twenty-eight feet wide; "with the gallery beams fraimed crosswise," and a door opening into the house from the side. After having stood thirty-two years or more, that house was repaired, for I have seen an account of "What was don on the meeting house in the year 1779," amounting to upwards of three hundred and fifty pounds. Again, after much deliberation, it was repaired in 1824, with an addition of eight feet in front, and the inside was finished in a style that must have been very good for its time.

But with the lapse of time all things earthly grow old and decay. After three generations had worshipped within its walls, that house became old, dilapidated, and unfitted for its use. In 1857, the question of repairing it

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Oct. 23, at the age of forty-nine. He seems to have been a ready and popular debater as well as writer, and his death was a public loss, and lamented as such. He had held the office of colonel of a regiment of militia, which was then regarded as a mark of distinguished honor. From his qualifications for public life, and his experience and familiar acquaintance with the affairs of the Province, there is every reason to believe, that, had he lived, he would have filled an important part in that drama of which he saw only the opening scene."<sup>1</sup>

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<sup>1</sup> Washburn's History Leicester, pp. 245, 6.

again was before the people, but very soon it gave place to another question ; and at a meeting of the society held February 1st, 1858, a committee was appointed "to solicit subscriptions for the purpose of erecting a new meeting house." On the 28th of November of the same year, a building committee was appointed consisting of seven persons: Asa W. Clark, John L. Wheelock, Francis Stiles, Jr., Homer Cunningham, Milton Rockwood, William W. Woodruff and Ashley Graves. They were "empowered to build such a house as they should in their judgment think best for all concerned." It was also voted that the new house "be located on the present site;" and the committee was authorized to dispose of the old house as they should "think best."<sup>a</sup> This committee entered at once upon its work, and pushed it vigorously. In the course of the next year the old house was removed and this was erected in its place ; the vestry was finished and used for meetings ; the organ was set up ; the pulpit and pews were in their places, as you see them here to-day ; and the house was ready for its carpets and upholstery ; but the people were unwilling to occupy it till it should be entirely free from debt. I have nothing to show what was the cost of the church, or of the organ, but in May, 1860, the building committee reported an indebtedness of \$1,749.29, of which sum Mr. Stiles, who had previously contributed largely, and to whom, as chairman of the Building committee, much of the convenience and tastefulness of the edifice is due, offered to pay seven parts, or \$941.92, whenever the society would pay the other six parts, or \$807.37. This amount was soon raised, and the house was dedicated to the worship of God on Thursday the twelfth day of July,

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<sup>a</sup> The building was sold to Mr. Stiles, and removed to a lot owned by him a few rods north of the meeting-house lot. There it stood unused three or four years, a striking relic of the past. It was then sold to parties engaged in business in Cherry Valley, removed to that village, and converted into a woolen mill, which was called the Chapel Mill. As such it was used till it was burned on the 15th of June, 1887.

1860. The sermon on the occasion was preached by J. G. Warren, D.D., of Boston, from the text Haggai, ii: 9,

"The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts."

The prayer of dedication was offered by R. E. Pattison, D.D., of Worcester.

The work had been done not without much labor and sacrifice, and only because "the people had a mind to work." To aid it a Sewing Society had been formed in October, 1857, and on the 21st of June, 1860, its financial committee reported that the society had held forty-nine meetings, and raised \$728.00, with which they furnished the house, and their society was then dissolved.

Three years later it was thought advisable to have a bell and a clock for the church tower; and they were purchased and put in place at a cost of \$442.00 for the clock, which was paid for by the society, and \$710.50 for the bell, which was paid for by Mr. Stiles.

When this house was finished and dedicated, the hearts of the people were filled with joy and gratitude to God. Though small, it was larger than the house that it displaced. Though nothing more than was becoming in a country church of its time and in such a town as this, still it was of better architecture, plan and workmanship than the other, well suited as that had been to its time. Instead of a plain, unattractive, old-fashioned meeting house, upon whose plan and finish no architect or artist had ever laid a hand or bestowed a thought, and whose angular features were unrelieved by spire or belfry, this house with its finer proportions and workmanship, curved lines, and graceful walls and tower, simple in their Norman neatness, attracted the eyes of all beholders as to a "gem of churches." Instead of bare pine floor and hard wooden seats, it had its carpets and softly cushioned pews. Instead of bare walls of unsoftened, dazzling white, the subdued and grateful tints and figures of

walls frescoed in panel work with no gaudy colors greeted the eye. Instead of windows that let in the full, garish light of day, its windows, though not "richly dight," admitted only the "dim religious light" that Milton loved. And in addition to all else, was "the pealing organ," consecrated as the one great instrument of religious worship, not itself vocal, yet when touched by skillful fingers, powerful to aid the singers' voices in lifting the hearts of men up to God. But while we rejoice in our privileges, and are thankful for them, we should never forget that true and acceptable worship, the soul's panting after God, the spiritually seeing eye and hearing ear, the praying heart and the obedient will, are the same in those who meet in barns and school-houses, Puritan log-meeting-houses, Scottish glens where Covenanters worshipped in open air, Roman catacombs unvisited by the light of day, — not tombs only but chapels and baptisteries, — as in great cathedrals on which have been lavished the richest treasures of wealth and art.

The first minister of the church was Thomas Green, of whom mention has already been made more than once. He was born in Malden in 1699; was with his father here in Leicester in 1717; was received as a member of the First Baptist Church in Boston, November 7th, 1731; was dismissed with others from that church to form the church in Sutton, August 3d, 1735; was ordained at Sutton, September 28th, 1737; and was pastor of this church from its formation till his death — a period of thirty-five years. <sup>a</sup>

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<sup>a</sup> After the delivery of this discourse, Mr. Samuel S. Green called the author's attention to an interesting and significant fact in the genealogy of Dr. Green. It is the fact of his descent from a niece of President Dunster of Harvard College. His sister, Rose Dunster, was the first wife of Joseph Hills of Malden, — "one of the first lawyers in the colony," and one to whom "the jurisprudence of the colony is said to have been specially indebted." Their daughter, Rebecca Hills, was the wife of Thomas Green, father of Capt. Samuel Green, and grandfather of Dr. Thomas Green, the subject of this memoir. This fact is plainly significant of the influences

The stone that marks the place where he was buried in our cemetery bears this inscription :

Memento

mori

Erected in memory of

Doctr Thomas Green he was  
Pastor of the Baptist Church in  
Leicester & a noted Physician  
he departed this life August 19<sup>th</sup>

1773 ætatis 74

The just behold with sweet delight

The blessed three in one

And strong affections fix their fight

On Gods incarnate son

On the stone adjoining that of Dr. Green's, is this inscription :

In memory of Mrs Martha

Green wife of Doctr Thomas

Green who died June 2<sup>d</sup> 1780

in the 80<sup>th</sup> year of her age

Here I lye

And rest my head

Till Christ appear

And raise the dead

Mrs. Green was the daughter of Capt. John Lynde, of Malden. She was married to Dr. Green in that town,

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that led Dr. Green, and others of his family, to be Baptists, and to found the Baptist church in Leicester. He had come with his father from Malden, the town where Joseph Hills had lived with his wife Rose Dunster, and where the grandfather and namesake of Thomas Green had married their daughter Rebecca. President Dunster's influence as a Baptist was very

January 13th, 1726. She was a woman of much excellence, many virtues, and strong, positive influence for good. Gentleness and strength, sweetness and light, wisdom and grace, were prominent elements of her character. She was truly a helper meet for her husband in all of their married life. One of her brothers, John Lynde, came to Leicester as early as 1721; and was "a leading man in the town, a large landholder, and a man of wealth."

The story of Dr. Green's first experience here in Leicester, as told in Gov. Washburn's History of the Town, in the Genealogical Sketch of the Green family, and often elsewhere, has much of pathetic, and almost tragic, interest. As told by Gov. Washburn, it is this: While his father was preparing to remove his family to this town, he came here, bringing his son with him, and left him here to look after some cattle, that he had driven from Malden and turned out upon his lands here. "It was summer; and, as he expected to return in a short time, no danger was apprehended in leaving the young man—then seventeen or eighteen years old—thus alone in the wilderness. He, however, was soon attacked with a fever; and his father was unexpectedly prevented from returning as he had intended, and he was left to battle with the disease as he best could. His only shelter was a kind of cave under a rock, near the stream on which his father afterwards erected his mills. His only sustenance con-

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stongly felt after the affair of Dr. John Clarke and Obadiah Holmes in Charlestown, of which Malden had been a part till two years before. The latest historian of the Baptists says: "In the very heart of the Puritan commonwealth, Dunster had planted seed that was indestructible. Cambridge and the adjoining town of Charlestown had been filled with these principles, and out of that centre of influence came the First Baptist Church of Massachusetts Bay proper." And Dr. Green himself was once a member of that First Baptist Church in Boston.<sup>1</sup>

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<sup>1</sup> Genealogical sketch of the descendants of Thomas Green[e] of Malden, Mass. By Samuel S. Greene of Providence, R. I. pp. 9 and 71. A History of the Baptists. By Thomas Armitage, D. D., LL. D., 1887, p. 699.



sisted of the milk of one of the cows, which he contrived to obtain by tying her calf to a tree near his cave ; which led her to visit the spot several times a day, and brought her within his reach. The water he used, he obtained by creeping upon the ground to the stream. In this deplorable condition, some of his former neighbors who were landholders, and about to remove to Leicester, and had come there to look after their cattle, found him. He appealed to them for aid to return home ; but they were unable to afford it, and left him. On their return to Malden, they informed his father of his condition ; and he immediately came to his relief. But he had no other means of removing his sick son through the new and (a considerable part of the way) wilderness country between Leicester and Malden, except on horseback ; and, after four days' travelling, he accomplished the journey." It is said that young Thomas Green's courage sank for the first time, when those neighbors of his father's, two of them, "refused to take him home with them, and he wept at their unkindness."<sup>1</sup>

Thanks to God, he survived that sickness and exposure, and the story of his long, active, and useful life is condensed and told in the few words engraved on this mural tablet, which, shown to-day for the first time, has been placed here by one of his descendants, who honors himself in thus honoring his father's honored grandfather. He is worthy for whom thou hast done this, for he built us a synagogue, and gave us a place in these grounds adjoining the church, wherein to bury our dead. The church is grateful for the token thou hast given ; and as often as we see it on this wall, we shall remember him who was indeed our "benefactor," and who in his life and character left a monument more enduring than brass.

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<sup>1</sup>Historical sketches of the town of Leicester. By Emory Washburn, pp. 111, 112. Genealogical Sketch of the Descendants of Thomas Green[e] of Malden, Mass. By Samuel S. Greene, p. 22.

Dr. Green lived three lives, and did the work of three men in one.

He was a man of business, active, energetic, and successful. His operations in real estate are indicated by the Indexes in the Registry of Deeds at Worcester, where in the years from 1735 to 1773, his name appears as grantee fifty-seven times, and as grantor fifty-nine times. One particular investment which he made sixteen years after this church was formed, shows his admirable good taste, foresight, and judgment. It is his purchase of the magnificent estate in Worcester which is now known as Green Hill, and which has been in possession of the family ever since he bought it. The deed was given by "Thomas Adams to Thomas Green of Leicester, for and in consideration of Three Hundred and Thirty Pounds 6-8 by him paid," and is dated "the 28 day of May Anno Domini 1754." To see that deed as I have seen it, is to see his character outlined on its business side. At his death his estate passing through the probate office was appraised at £4,495 4s. 3¼d., equivalent very nearly to \$22,476.76, an estate said to have been larger than any "that had been entered at the probate office at Worcester previous to his death."

He was also "a noted physician." His practice was extensive in Massachusetts and beyond the borders of this State in Connecticut, Rhode Island, and New Hampshire. He had medical students under his instruction. It was said by Nathan Craig, who was his grandson, that "Dr. Green had in all one hundred and twenty-three students," his father, Dr. Robert Craig, having been one of them. In Thatcher's Medical Biography, to have a place in which is no slight honor, Dr. Green is spoken of as a physician who "rose to great eminence." In an English periodical of the last century, he was spoken of as "a physician distinguished for his success in the healing art." And here when he is spoken of, he is quite as often called "Dr. Green," as "Elder Green."

He was also a preacher of the gospel, quite as eminent in this as in his other spheres of life. His work in preaching seems to have been co-extensive with his practice as a physician, each aiding the other. In Rippon's Register, he is spoken of as "eminent for his useful labors in the gospel ministry;" and in illustration or confirmation of the statement, the writer there added the words, "It is said that in the course of his ministry Mr. Green baptized not less than a thousand persons."<sup>1</sup>

But many-sided, influential, and eminent as he was, very few incidents of his ministry are known. On the 7th of September, 1743, at Warwick, R. I., he took part with two other ministers, in the ordination of James Bound,<sup>a</sup> the first pastor of the Second Baptist Church in Boston, which came out that year from the First, on account of the doctrinal unsoundness of its pastor. The fact that Dr. Green took part in that ordination shows plainly that he held firmly to "the doctrines of grace," and had no sympathy with Arminianism.

In 1756 Isaac Backus made a visit to this place, and made two entries in his journal, which are of much interest to us. They are the following :

"Oct. 18th. Came over (from Sutton) to Dr. Green's in Leicester; and they were earnest for a meeting. So I tarried and preached, the Lord giving me special assistance.

Oct. 19th. I can but admire how the doctor is able to get along as he does; having a great deal of farming business to manage; multitudes of sick to take care of; several apprentices to instruct in the art of physic; and a church to care for and watch over; yet in the midst of all he seems to keep

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<sup>a</sup> "Mr. Bound's ordination was a matter of some difficulty, as no ministers could be found to assist on the occasion. The church applied to the aged Mr. Wightman, of Groton, Connecticut, but he was too old and infirm to undertake such a journey. Finally, Mr. Bound went to Warwick, Rhode Island, where he met the venerable elder from Groton, and was ordained by him, Dr. Green of Leicester, and an Elder Whipple."<sup>2</sup>

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<sup>1</sup> Rippon's Baptist Register, [London] 1793, Vol. II., p. 110.

<sup>2</sup> A General History of the Baptist denomination in America and other parts of the world. By David Benedict, A. M. First edition, 1813, Vol. I., p. 407. See also Backus' History, Vol. II., pp. 421, 422.

religion uppermost, to have his mind bent upon divine things, and to be very bold in Christian conversation with all sorts of company."<sup>1</sup>

In the last year of his life he received a paralytic stroke from which he partially recovered, but soon receiving another he yielded to it, and ceased to be mortal, when he had been pastor of the church just thirty-five years, wanting forty days.

His funeral was attended by great numbers of people from this and other towns, and the occasion was one of great solemnity. His funeral sermon was preached by Rev. John Martin, of Thompson, Conn., and eight clergymen, "were his bearers to the silent mansion."<sup>a</sup>

At his death he left seven children, five sons and two daughters, through whom he was the founder of a goodly line of descendants, who in private and public life have

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<sup>a</sup> Among the oldest records of the church is a loose leaf, which contains the following record, but without signature :

"In the Year 1773, the Revd Thomas Green deceast Aug. 19, being in the 74 Year of His age. His Funeral Seremonies was attended with Great Solemnity. A Suitable Sermon was deliver'd upon the occation by the Revd Mr. Martin. Thompson.

The Revd Mr CONKLIN. Leicester,	}	wer his bearers,
do. ALDIN. Bellingham,		to the Silent
do. BOWMAN. Oxford,		Mantion!"
do. LEDOYT. Woodstock,		
do. MARTIN. Thompson,		
do. RANSOM. N. London,		
do. CURTIS. Chalton,		
do. GREEN. Chalton,		

These clergymen were pastors of churches as follows: Rev. Benjamin Conklin, Leicester, Congregational, 1763-1794; Rev. Noah Alden, Bellingham, Baptist, 1766-1796; Rev. Joseph Bowman, Oxford, Congregational, 1764-1782; Rev. Biel Ledoyt, Woodstock, Conn., Baptist, 1768-1790; Rev. John Martin, Thompson, Conn., Baptist, 1773-1797; Rev. Caleb Curtis, Charlton, Congregational, 1761-1776; Rev. Nathaniel Green, Charlton, Baptist, 1763-1791. Rev. Mr. Ransom of N. London, was probably the Rev. Elisha Ransom, Baptist, who, having been ordained in Sutton, in 1778, was pastor at Woodstock, Vt., from 1780, more than twenty years.

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<sup>1</sup> A Memoir of the Life and Times of the Rev. Isaac Backus, A. M. By Alvah Hovey, D. D., p. 131.

honored their lineage and the name they bear. Among them are Dea. Samuel Green of this church ; doctors John Green 1st, 2d, and 3d, — all physicians of high eminence in Worcester ; Rev. Thomas Green, M. D., of North Yarmouth, Me.; Samuel Dana Green, born here in Leicester, a resident of Cambridge, and a merchant of Boston ; Timothy Green, born in Worcester, a lawyer in New York city, and lost at sea in a vessel that sailed from Charlestown, S. C., but “never came to shore;” his son, Timothy Ruggles Green of New York, who was one of “those whom the gods love,” though for us he died untimely, at the early age of thirty-four, and to whom, on the occasion of his death, a most appreciative and graceful tribute was paid by his pastor, and early and intimate friend, William R. Williams, D. D., from the text, “How is the strong staff broken, and the beautiful rod ;”<sup>1</sup> Samuel Fiske Green, an eminent medical missionary of the American Board in Ceylon, whose biography is now preparing ; and others, some of whom are here, and some are not here to-day.

And so, take him for all in all, Dr. Green was no common man. He was fortunate in his great natural ability, in the circumstances that attended his entrance upon life and business, in his manifold and successful life-work, in his personal character and influence, and in his descendants ; and fortunate was the church that had him to its minister.

The next minister of the church was Benjamin Foster. He was born in Danvers, June 12th, 1750. He was educated in the public school of that town, and at Yale College, where he completed the course of study in 1774. In that year, on the 4th of September, he was baptized and received into the fellowship of the First Baptist Church in Boston. On the 5th of the next February, he was licensed to preach, after having preached before the church several times. On the 16th of January, 1776, he was married to Elizabeth, the youngest daughter

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<sup>1</sup> *Miscellanies.* By William R. Williams, pp. 148-168.

of Dr. Thomas Green. In October, 1776, he was dismissed from the First Church in Boston, to this in Leicester, and on the 23rd of the same month he was ordained as pastor of this church, the ordination sermon being preached by Rev. Charles Thompson,<sup>a</sup> of Warren, R. I.

His ministry here was eminently successful. In five years from his settlement the church increased from thirty to seventy-six members, and some of its most excellent and useful members were baptized by him. But in 1782, he resigned his office and withdrew from the field. After that he preached two years in Danvers, four years in Newport, R. I., and then ten years as pastor of the First Church in New York, where he died of yellow fever on the 26th of August, 1798. Several biographical sketches of him were published, all commending his good character, learning, ability, and faithfulness in all he had to do. He was the author of several meritorious works, two of which "The Washing of Regeneration," and "Primitive Baptism defined in a letter to the Rev. John Cleaveland," were published while he was here in Leicester. He received the degree of D. D., from Brown University in 1792, in consequence of a learned publication entitled, "A Dissertation on the Seventy Weeks of Daniel." Benedict said of him: "Dr. Foster, as a scholar, particularly in the Greek, Hebrew,

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<sup>a</sup> Charles Thompson was born in Amwell, N. J., April 14th, 1748. He was a graduate of Brown University, in the class of 1769, the first class ever graduated from that Institution. He was ordained pastor of the church in Warren, R. I., July 3rd, 1771. After a successful ministry of four years in that place, he served three years as chaplain in the American army; and was settled as pastor of the church in Swansea, October 7th, 1779. His ministry there continued through twenty-three years, and was greatly blessed. Early in 1803, he became pastor of the church in Charlton, but died of consumption, in the same year, on the 4th of May. "As a preacher he held a very high rank."<sup>1</sup>

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<sup>1</sup> *Annals of the American Pulpit*. By William B. Sprague, D.D., Vol. VI., pp. 133, 134. Also *Life, Times and Correspondence of James Manning*, and the *Early History of Brown University*. By Reuben Aldridge Guild, pp. 103, 104.

and Chaldean languages, has left few superiors. As a divine, he was strictly Calvinistick, and full on the doctrine of salvation by free grace. As a preacher, he was indefatigable. In private life, he was innocent as a child and harmless as a dove, fulfilling all the duties of life with the greatest punctuality. The following inscription on a handsome marble over his grave, in the Baptist burying-ground in New York, written by an eminent Presbyterian clergyman of that city, is an encomium justly due to his memory: 'As a scholar and divine he excelled; as a preacher he was eminent; as a Christian he shone conspicuously; in his piety he was fervent; the church was comforted by his life, and it now laments his death.'"<sup>1</sup>

The next minister was Isaac Beall. He was born in England, but the time of his coming to this country is not known. He came to Leicester from the western part of the state, and at the recommendation of Rev. Nathaniel Green. The earliest entry in our church records is in these words: "In the year 1783, May. Then our beloved Brother Isaac Beall Came by desire of the Church to Labor with us in the Gospel." He was ordained here December 1st, 1784. Six churches were represented in the council by pastors and delegates. The "Council of Churches, Convened at the House of Deacon Samuel Green," and the churches represented were those of Charlton, South Brimfield, Woodstock, Medfield, Cambridge, and Sturbridge. The sermon was preached by Rev. Thomas Gair of Medfield, the charge was given by Rev. Elijah Coddington of South Brimfield, and the hand of fellowship was given by Rev. Thomas Green of Cambridge.

He was a man of devout spirit, in company with a strong mind and much native shrewdness, which compensated in part for his want of education. At first his

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<sup>1</sup> History of the Baptist Denomination, by David Benedict, A. M., Vol. II., pp. 301-304, edition of 1813. Sprague's Annals, Vol. VI., pp. 191, 192.

ministry here was quite successful ; but after two years serious troubles growing out of Shay's Rebellion were encountered, and they proved so great a hindrance to his work that he asked his dismissal, which, in terms creditable to him and to the church, was granted on the 18th of September, 1788. Soon after that he removed to Vermont, and there preached many years in Clarendon and Pawlet, and finally died in Clarendon. The inscription on his gravestone there is in these words : " Rev. Isaac Beall and his wife Prudence Died Aug. 1833, she on the 9th and he the 14th, in their 81st year."

The next minister was Nathan Dana. He was here and acted as moderator of a church meeting September 19th, 1792 ; and he was ordained at Newton, November 20th, 1793. In the council four churches were represented by their pastors and delegates, and each of the pastors had a part in the services of ordination, Dr. Stillman of the First Church in Boston preaching the sermon, Elder Grafton of Newton offering the prayer of ordination, Rev. Thomas Green of Danvers giving the charge, and Rev. Thomas Baldwin of the Second Church in Boston giving the right hand of fellowship. He became pastor of this church the next year after his ordination. The record of his call to the pastorate is in these words : " July 20 1794 the chh met and Voted To Give and Gave Brother Nathan Dena a Call to take the speical Charge of this chh and to Administer all speical ordinances in Compliance here of he Gave his answer in the afirmative Samuel Green Moderator Samuel Parker Clerk"

When nearly three years from the time of his settlement had passed, he resigned his office, and the record of his dismissal is in these words :

#### ELDER DANNAS DISMISSION.

The Baptist Chh of Christ at Leicester Being Convened In Chh Meeting on the 24 Day of July 1794 Did then and there Vote To Give our Well Beloved Brother and Elder Nathan Dana [a call] to take the Special Care and



Charge as an under Shepherd of said Chh and To Administer Speical ordenances amongst us and where as God in his providence has opened a Door for his Removel from us and at his Request we have in our Chh Meeting Votted him a Dismission from that special Charge Earnestly wishing a Divine Blessing may Attend him Wherever God shall Call him to Labour in his Vineyard Dun in Chh meeting at Leicester Feb 5 1797  
In Behalf of the Chh

SAMEL PARKER } Chh Scribe

After leaving this church he preached at Pittsford, and elsewhere in Vermont, and died in Pittsford in 1833, at the age of seventy-six years.

The next and fifth minister was Peter Rogers. Under date of May 14th, 1803, our records say: "Voted Elder Peter Rogers to take the watch care of this church, and he being present excepted the same." He brought letters of dismission and recommendation from the church in Killingly, Conn., where he had preached seven years, and he was received as a member of this church on the 4th of June, 1803. His pastoral service here continued through ten full years, till at his own request it was terminated on the 5th of August, 1813. He, with his wife and daughter, was dismissed, to "the Baptist Church of Christ in Bernardston," on the 19th of October, 1815. Before he left this place, he and the church suffered from reports injurious to his reputation as a man of honesty and fair dealing, but a committee of eight persons, — John Prentice, James Sprague, Samuel Denny, Samuel Green, David Bryant, Daniel Livermore, Benjamin Bond, and Ephraim Copeland, — after careful and thorough investigation of all the charges made against him, reported that in their "solemn opinion" he was and ought to be considered by all mankind as absolutely acquitted and clear from all manner of criminal and immoral conduct relative to each and every one of the charges made against him; and they suggested that their report should be made "as public as the nature of the subject doth claim." But even now after the lapse of seventy-seven years, there are some who hear of those charges,

without hearing of his vindication from them ; and so what I am saying is simple justice to a man who is not alive to vindicate himself again.

The next settled minister was Benjamin N. Harris. He was born in Brookline, July 19th, 1782. His early life was spent upon a farm. He was converted, in 1809, while living at Orford, N. H. There he made his profession of religion, and joined the Methodists. After a time he was licensed by them to preach, and then ordained Deacon in June, 1819. After preaching twelve years among the people with whom he first connected himself, he became a Baptist, and joined the church in Wrentham in November, 1823. In May of the next year, he came to Leicester, and was ordained here on the 3d of July, 1827. His pastorate continued till May, 1830, when he was dismissed with expressions of confidence and commendation. He afterwards preached in different parts of New England, in New York, and in Canada, and became widely known as "Father Harris," greatly esteemed and beloved. After a long and useful, but unostentatious, life and ministry, he died in Bolton on the 3d of March, 1859.

The next and seventh minister was John Greene. He was a descendant of Thomas Green, the great grandfather of the first pastor of this church, but through another line. He was a son of Ebenezer Greene, of Belchertown, and brother of Samuel Stillman Greene, LL. D., for a long time Professor in Brown University, and one of the most distinguished educators of our country. He was born in Belchertown, June 1st, 1801. He was educated at the Hamilton Literary and Theological Institution, now Madison University, and was graduated in 1830.

He came to Leicester at the suggestion of Dr. Going of Worcester, soon after the resignation of Mr. Harris ; was received as a member of this church, August 14th, 1830, and at the request of the church, was ordained at the meeting of the Worcester Association at Princeton, on the 19th of the same month. His work in the ministry

here continued till September 6th, 1840, when he asked and received his dismission. His ministry was successful in many ways. Under it, the church entered upon a new career of life, peace, and prosperity. Through his wise guidance, troubles that had been vexing it for sixteen years, were overcome and removed, and in seven years from the time of his coming, the church increased in numbers from forty-two to eighty members.

In the latter part of his ministry occurred the centennial of the church. It was observed on Sunday, the first day of January, 1837, at the usual time of public worship. After the reading of the Scriptures and prayer by Rev. C. O. Kimball, Secretary of the Massachusetts Baptist State Convention, the pastor preached a historical sermon from the text, 1 Samuel vii., 12,

“ Then Samuel took a stone, and set it between Mizpeh and Shen, and he called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.”

His sermon, in which he passed in review the history of the church during the century then closing, was the result of much diligence, care, and painstaking in his search for facts, and in his presentation of them ; but it was not published, and when the manuscript was last seen, I do not know. It is much to be regretted that the author of these historical sketches has been compelled, in the past year, to go over all that ground without the guidance of his predecessor.

After leaving Leicester, Mr. Greene preached with good success in Shutesbury five years, in Bernardston three years, in Florida four years, in Chester Village two years, in North Leverett two years, and supplied other churches at different times. He died in Montague, October 12th, 1865.

The next minister was Moses Harrington. He was born in Weston, March 23d, 1792 ; and he was ordained at Sutton, November 16th, 1825. He was pastor of that church till 1831. After that he was pastor at Spencer four years, and at Leominster three years. He became

a member of this church, and its pastor December 6th, 1840, and his ministry here continued till April 1st, 1849. Afterward he resided in Framingham, and died in that place June 14th, 1866.

The next pastor was Lorenzo O. Lovell. He was born in that part of Rowley which is now Georgetown, October 24th, 1809, and was graduated at Brown University in 1833. He was licensed to preach by the First Baptist Church in Fall River, and ordained at West Boylston, June 3d, 1835. At his ordination the charge was given by his father, Rev. Shubael Lovell, of Fall River, and the Hand of Fellowship by his brother, Rev. Nehemiah G. Lovell, of Princeton. After leaving West Boylston he was settled first at Fitchburg, afterward at Utica, Norway, and Troy, N. Y., at Central Falls, R. I., and at West Sutton in this state, from which place after a four years' pastorate, he came to Leicester, and was received as a member of this church, July 5th, 1856. Here as elsewhere he was known as an eloquent, brilliant preacher, and his ministry here continued till May, 1858. On the 4th day of that month, he baptized thirteen persons, and in the following week, his extremely sensitive and delicate organization gave way, mental aberration supervened, and he was withdrawn from his work. After several years he removed to Rochester, Minn., where, with his family, he passed the last fourteen years of his life in quietness and peace. He died September 3d, 1880.

The next minister was Hiram C. Estes. He began his work May 1st, 1860, and closed his first ministry in 1862.

The next minister was Nathaniel B. Cooke. He was born in Cambridgeport, February 26th, 1816. He was educated at Phillips Academy, Andover, and at Brown University, where he was graduated in 1840. Afterward he studied medicine and received the degree of M. D. at Yale College. In consequence of a throat disease he had been turned aside from his cherished wish to enter the ministry, but after practising medicine and teaching

several years, in Bristol, R. I., and elsewhere, he received and accepted a call to become pastor of this church, and was ordained here November 13th, 1862. He continued here till 1868, when he resigned and removed to Lonsdale, R. I., where he was settled about three years, and where he died, April 14th, 1871. He was a good man, faithful in his work, and much esteemed by all who knew him.

The next and twelfth minister was Lewis Holmes. He was born in Plymouth, April 12th, 1813. He was a graduate of Waterville College, now Colby University, in the class of 1840. The next year he was ordained at Edgartown, where he preached two years. Then he preached two years in Canton, four in Groton, five in Barre, four in Edgartown the second time, six in Middlefield, three in Scituate, and then seven in Leicester. He entered upon his work here in July, 1869, and he closed it on the first of September, 1876. From this place he removed to Plymouth, and there he died, the 24th of May, 1887. He was one of whom it may justly be said that "an excellent spirit was in him." He was a good preacher, quiet, thoughtful, unambitious, conscientious, stimulating, and improving to his hearers. He was the author of a work entitled "The Arctic Whaleman and Whaling," and of a "Biography of Rev. Thomas Conant."

The next minister was John Sawyer. He was born in Dorchester, Ill., September 5th, 1836. He united with the church in that place in 1853. He was graduated from Shurtleff college in 1860, and from the Rochester Theological Seminary in 1863. In November of that year, he was ordained at Virden, Ill., where he was settled till 1864. He was afterwards settled at Lawrence, Kan., at Hudson, Ill., and at North Tisbury in this State. He preached in this place the next Sunday after Mr. Holmes closed his labors here, and in the following month he received and accepted a call to become pastor of the church. At once he won a large place in the hearts of

the people, and his promise of usefulness was great. But,

“ Not seldom, clad in radiant vest,  
Deceitfully goes forth the Morn.”

For some time he had been suffering from ill health, with a marked tendency to consumption; but, at this distance from the sea, he hoped to improve and be well. Instead of improving, however, he rapidly grew worse, and was compelled to resign and close his labors on the 4th of the next February, when he had been here only six months. He went at once to Denver, Col., where he died February 20th, 1878. He was buried with his kindred in Dorchester, Ill., and one who knew him well said of him, “ He was unobtrusive and retiring, studious and devoted to his work. . . . ‘He rests from his labors and his works do follow him.’ ”

Of these thirteen persons, concerning whom I have now spoken, as pastors of this church between the time of its formation and 1877, twelve have ceased from their earthly labors. Their names brought together and presented at a single view, with the periods of their ministration here, the years in which they departed this life, and their ages, are as follows,:

Thomas Green,	1738 - 1773	1773	74
Benjamin Foster, D. D.	1776 - 1782	1798	48
Isaac Beall,	1783 - 1788	1833	80
Nathan Dana,	1794 - 1797	1833	76
Peter Rogers, <sup>a</sup>	1803 - 1813	1849	95
Benjamin N. Harris,	1827 - 1830	1859	76
John Greene,	1830 - 1840	1865	64
Moses Harrington,	1840 - 1849	1866	74
Lorenzo O. Lovell,	1856 - 1858	1880	70
Nathaniel B. Cooke,	1862 - 1868	1871	55
Lewis Holmes,	1869 - 1876	1887	74
John Sawyer,	1876 - 1877	1878	41

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<sup>a</sup> “Peter Rogers was born in New London, Conn., in 1754. His father was Peter Rogers, the fourth in descent from James Rogers, the earliest of

Their work is done. Its record is sealed,—but open for us to study. They differed from each other in the outward conditions and circumstances of their earlier and later life, and they differed quite as much in personal characteristics, endowments, attainments, modes of influence, and apparent results. They were different, as the twelve apostles were different from each other, showing how, as the great thinker of their “glorious company” said,—“There are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.” But different as were the departed pastors of this church, it may not unfitly be said of each one of them,—from the first to the last, — that

“Christes lore, and his apostles twelve,  
He taught, but first he folwed it himselfe.”

My study of their lives, works, and characters, has led me to think better, instead of worse, of men, of christians, and of ministers.

The next minister, after Mr. Sawyer, was James W. Searll. He was born in Providence, R. I. ; studied at the Newton Theological Institution, and was ordained February 25th, 1858. After pastorates in New Hampshire, at Richmond, West Swanzey, East Weare, and South Hampton, he became pastor here July 5th, 1877. After a ministry of four years, he resigned, and his labors closed the last Sunday in September, 1881.

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the name who came to New England, and who claimed to be a great grandson of John Rogers, the Martyr. Peter Rogers, in the early part of the Revolutionary War, was a famous privateersman. He afterwards entered the army, and won distinction in the Washington Life Guard. In March, 1790, he was ordained Pastor of the Bozrah Baptist Church. His first wife was a Green, but he afterwards married a daughter of Elder Zadoc Darrow, and died in the State of Illinois, in 1849, in the ninety-sixth year of his age, and the sixtieth of his ministry.”<sup>1</sup>

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<sup>1</sup> *Annals of the American Pulpit.* By William B. Sprague, D. D., Vol. VI., p. 209. See also Backus' *History*, Vol. II., pp. 524, 525.

The next minister was Albert W. Spaulding. He began his work here while a student at Newton ; received a call to become pastor on the 22d of January, 1882, and was ordained here July 18th of that year, though he continued his studies at the Institution till his graduation in the following year. He resigned and closed his labors in January, 1886.

The present pastor entered on the work of his second ministry here on the 1st of March, 1886.

Besides these who have thus been settled here as pastors, some others, who have preached as stated supplies, deserve mention.

In 1799, Nathaniel Price preached several months, and in that year fifteen were added to the church.

Ebenezer Burt preached from September, 1802, till the next May, and again, for perhaps a longer time, in 1824. At many other times his aid and counsel were of much benefit to the church. He was born in Weston, March 9th, 1766, and ordained in Hardwick in 1798. He was pastor of the Hardwick and Ware Baptist Church more than forty years, and in all this region his labors were abundant. He died in Athol, November 25th, 1861.

Benjamin M. Hill preached here two years, from April, 1816, till March, 1818. He was born in Newport, R. I., April 5th, 1793. He studied at the Newport Academy, and at the University of Pennsylvania. His course of study was interrupted by the death of his father, but he took two courses of medical lectures. He was converted in 1812, and baptized into the church in Thompson, Conn. Three years later he was licensed to preach. While he was preaching here, the church took some steps towards his ordination, but the church in Thompson, of which he was a member, advised against it, because his mind was not settled in regard to his future residence and field of labor. Afterward he was ordained at Stafford, Conn., where he preached two years. Then he was pastor at New Haven nine years, and at Troy, N. Y., ten years.



In 1840 he was called to a service which proved to be his life work. It was that of Secretary of the American Baptist Home Mission Society, a work which he conducted, with signal ability and success, for twenty-two years. He received the degree of D. D. from Madison University in 1852. He died in New Haven, Conn., January 15th, 1881.

While he was preaching here, he acted as clerk of the church, and his record shows the same carefulness and faithfulness which, later, marked his administration of the affairs of the Home Mission Society. One vote of the church, recorded in his handwriting, has reference to the duties of the church clerk, and is as follows :

Voted That it is the duty of the Church Clerk to keep a Correct list of names of the members of the Church of Additions, Dismissions, Exclusions, & Deaths, To write letters of Recommendation, Admonition, &c when Voted by the Church unless there is a special vote otherwise; To keep a correct statement or record of Chh transactions in the Book of records; & a true copy of letters in the letter Book. & to read in Church meeting the record of proceeding in the preceding meeting. & in case of repeated neglect he is liable to reproof & in case of no reformation, to a dismission from his office.

In 1821, Luther Goddard, of Worcester, supplied the pulpit several months, and six were baptized that year.

From March 2d, 1850, till the close of the next year, the pulpit was supplied by Otis Converse, of Worcester, often called "Father Converse". He was born in Spencer, December 4th, 1796; began to preach in 1818; afterward studied with Abiel Fisher, D. D.,<sup>a</sup> at Belling-

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<sup>a</sup> Abiel Fisher, D. D., was born in Putney, Vt., June 19th, 1787. Having been graduated from the University of Vermont in 1812, from which he received the degree of D. D. in 1852, he pursued the study of theology under Nathanael Kendrick, D. D., then at Middlebury, later the first President of Madison University, and was ordained, in Brandon, June 15th, 1815. He had pastorates in Bellingham, in this State, West Boylston, and Sturbridge, Pawtucket, R. I., Swansea and Sutton, and died at West Boylston, in 1862. The Baptist Encyclopædia says of him: "He rendered the best service to the Baptist cause in the central sections of Massachusetts. He was a lover of learning, and quite a number of young men enjoyed the benefits of his

ham ; was ordained at Grafton, June 25th, 1823, and was pastor of that church twelve years. From the close of his ministry in Grafton till his death, December 1st, 1874, he made his home in Worcester, but preached for many different churches, a short time in each. His interest in this church, as also in others, was deep and tender, and his work was helpful.

Mr. Converse was succeeded in the supply of the pulpit by John F. Burbank. He was born in Standish, Me., December 11th, 1811, and was baptized into the fellowship of the First Baptist Church in Portland, June 19th, 1831. After studying three years at Waterville College, and another year at Columbian College, he was graduated from the latter institution in 1837, and from the Newton Theological Institution in 1840. He was ordained, at Taunton, on the 3rd of February, the same year. He was pastor there two years, and at Webster four years. In 1846 he removed to Worcester, which from that time was his home. He continued to preach, for various churches, till the close of his life. His labors here began April 1st, 1850, and ended with his death, November 20th, 1853. He was highly esteemed for his character and for his work's sake, and his death was much lamented.

The next supply was that of Nathaniel Hervey. He was born in Newburyport in 1808. He studied at the South Reading Academy, and was a graduate of the Newton Theological Institution, in the class of 1833. In that year he was ordained pastor of the First Baptist Church, in Meriden, Conn. After preaching there one year, he was settled at Marblehead two years, in East Cambridge, three years, and afterwards in Andover and Westboro. He entered upon his labors here in January, 1854, and closed it, on account of long continued ill health, in 1856. In that year, on the eleventh of December, he

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instruction. . . . . We may justly claim Dr. Fisher as having been one of the most useful ministers of the denomination in the State of Massachusetts."

died of consumption, in Worcester. He is remembered and spoken of as a faithful minister of Christ.

The names of the Deacons of the church, with the years, so far as known, in which they were chosen, and in which they resigned or deceased, have been as follows :

Nathaniel Jones.	
Thomas Holman.	
Samuel Green,	1810
Isaac Choate.	
James Sprague,	1799 - 1824.
David Bryant,	1811 - 1819.
Jeremiah Pratt,	1819 - 1822.
Elkanah Haven,	1825 - 1846.
David Parker,	1827 - 1838.
Moses W. Maynard,	1836 - 1855.
Sumner Bridges,	1836 - 1843.
Asa W. Clark,	1843.
Loren Lyon,	1843 - 1867.
Daniel F. Draper,	1874.
Emory B. F. Draper.	1885.

Two of these, Samuel Green and James Sprague, deserve especial mention, as having attained "a good degree, and great boldness in the faith". Samuel Green was deacon of the church more than fifty years, and one-fourth or more of that time was during his father's ministry. His ability and wisdom were of special value to the church when it was destitute of a pastor, and always he was its watchful and faithful servant; so that he left a good example of what a christian man of business, and a deacon in the church, should be.

Two others, Moses W. Maynard and Sumner Bridges, were inducted into their office by ordination. The services were held on Saturday afternoon, December 31st, 1836. A sermon was preached by Rev. Charles O. Kimball, from the text, Acts vi., 2-4,

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables, Wherefore, brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word".

Mr. Kimball also gave the charge. The consecrating prayer was offered by the pastor of the church, Rev. John Greene, and the right hand of fellowship was given by Rev. Moses Harrington, of Spencer.

An unusually large number of persons have served in the office of Church Clerk. Their names and terms of service have been as follows :

Samuel Parker,	1783.
Isaac Beall,	1783 - 1788.
John Lyon,	1789 - 1790.
Samuel Parker,	1790 - 1799.
James Sprague,	1799 - 1813.
Samuel Green,	1813 - 1817.
Benjamin M. Hill,	1817 - 1818.
James Sprague,	1818 - 1825.
Lebbeus Turner,	1825 - 1827.
Ebenezer Dunbar,	1827 - 1827.
Benjamin N. Harris,	1827 - 1829.
Ebenezer Dunbar,	1829 - 1841.
Moses Harrington,	1841 - 1849.
Milton Rockwood,	1849 - 1859.
Hiram C. Estes,	1860 - 1862.
Asa W. Clark,	1862 - 1863.
Nathaniel B. Cooke,	1863 - 1868.
John D. Clark,	1868 - 1871.
Lewis Holmes,	1871 - 1876.
John D. Clark,	1876.

In the course of its history this church has been connected with three different Associations, the Warren, the Sturbridge, and the Worcester. It joined the Warren Association in 1774, seven years after the formation of

that body. At that time some of our churches doubted the wisdom or propriety of associational organizations, fearing lest in time they might assume some ecclesiastical control of the churches, and so invade and violate their independence; the doctrine of their absolute independence being one of our fundamental principles. Probably the delay of this church in joining the Warren Association was due to this fear. After having been a member of that body twenty-eight years, the church was one of those which united in forming the Sturbridge Association, in 1802, and in 1819 it was one of those that formed the Worcester Association, with which it has ever since been in happy fellowship.

Five associational meetings have been held with this church, those of the Warren Association in 1778, the Sturbridge in 1807, and the Worcester in 1842, 1872, and 1885. At the meeting of the Warren Association here, one hundred and ten years ago, President Manning, of Brown University, was present, and preached a sermon from the text, Ephesians iii., 8,

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

When the church joined the Warren Association, in 1774, Backus called it "the First Baptist Church in Leicester"; and in a letter of commendation, given to Peter Rogers, in 1813, it was spoken of as "the First Baptist Church in this place". No change was made in its name till 1853, when it took the name of "the Greenville Baptist Church in Leicester", by which it is now known.

We have no means of determining the membership of the church, previous to its union with the Warren Association in 1774, when its members were twelve. In the following year there was an addition of twenty, of whom nineteen were received by letter. During the six years of Dr. Foster's ministry, the additions were fifty-nine. In 1810, twenty-three were added by baptism, and

the next year four, making the whole number at that time seventy-eight. During the ten years of Rev. John Greene's ministry, the additions were ninety-seven, fifty-seven being by baptism. In one of those years, 1837, the additions were thirty-one, and the membership was increased to eighty, the largest ever reported. In sixty-five of the years since 1774, the number of members has been less than sixty. At the present time it is fifty-four. Of this number seven have been members more than fifty years, though one of them, for a time dismissed, has recently reunited with us. Their names, with the manner and dates of their admission to the church, are as follows :

Dea. Asa W. Clark,	Letter,	June 4th, 1837.
Mrs. Lydia W. Clark,	Baptism,	Oct. 23d, 1831.
" Betsey G. Dimmick,	"	Mar. 30th, 1822.
" Mary K. Draper,	"	Oct. 2d, 1836.
" Eloise Leithead,	"	Aug. 12th, 1832.
Miss Roxana Sprague,	"	Aug. 18th, 1822.
Mrs. Roxana Whittemore,	"	Nov. 2d, 1827.

They are all present here to-day, with two exceptions, Mrs. Dimmick, who resides in Illinois, and Mrs. Whittemore. Beyond this, it should be said that one of our former members, Miss Rhoda Hatch, baptized by Dr. Foster on the 4th of April, 1779, continued in the fellowship of the church till her death, on the 10th of June, 1843, a period of more than sixty-four years. Also Ebenezer Dunbar was baptized on the 30th of March, 1822, and continued a member till his death, on the 4th of November, 1877, at the age of one hundred years, seven months, and six days, he having been a pillar in the church more than half a century; and three of the seven persons just named as having been members of the church more than fifty years, Mrs. Clark, Mrs. Dimmick, and Mrs. Draper, were his children.

It has been suggested, and with no little reason, that the small number of members belonging to the church in

1774, was due to the dismissal of a number of members to form a church in Spencer, twelve years before. That church was formed July 13th, 1762. After a time its meetings were held in the west part of this town, and finally they were removed to Charlton. In 1768, it joined the Warren Association, when Backus called it "the Second Baptist Church in Leicester." In the minutes of that Association, from 1768 to 1772, it has a place in the list of churches as the "Leicester" Church; after that it appears as the "Charlton" Church. It was under the pastoral care of Rev. Nathaniel Green,<sup>a</sup> from the time of

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"Nathaniel Green, born in "Charlestown-end", April 16th, 1721, and for many years a resident of Leicester, was a man of note in the latter part of the last century, active, influential, and honored in our churches. "For a time he supplied a vacant church in Boston. He was noted for firmness and decision of character; was an earnest christian, a plain, evangelical preacher, and was greatly beloved by a large circle whose spiritual wants had been supplied by his ministrations. He was a strenuous asserter of religious liberty, and did much towards bringing about that change of public sentiment, which within the memory of many living, resulted in the entire separation of church and State."<sup>1</sup>

Once Mr. Green had an experience of distress, on account of the payment of church rates, from which our members here in Leicester were happily free.

"Mr. Green was arrested for ministers' rates, and taken to Worcester to be imprisoned. By the advice of Colonel Chandler, . . . . . 'he paid the fine and was released, after having been in custody six hours. The constable gave him the following receipt.

" "LEICESTER, February 13, 1769.

" "This day I made distraint upon Mr. Nathanael Green's body, of Leicester, for his rate which he was rated in the year 1767, and received of said Nathanael Green, seventeen shillings, nine pence, one farthing, so much being in full for his province rate; and also of said Nathanael Green, three shillings, nine pence, one farthing, being in full for his town and county rates for the year 1767: I say, received by me,

BENJAMIN BOND, Constable for the year 1767."

" "Mr. Green brought an action against the assessors for damages. The inferior court gave judgment in his favor, and allowed him forty shillings and costs of suit. The assessors appealed to the superior court, and the case was again decided in Green's favor. He was allowed all the money he had expended in the law and lawful costs."<sup>2</sup>

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<sup>1</sup> A Genealogical Sketch of the Descendants of Thomas Green[e], pp. 36, 37.

<sup>2</sup> Rev. S. Hall's Collection of Papers. Editor's Note in Backus' History. Vol. II., p. 460.

his ordination, October 12th, 1763, till his death in Charlton on the 21st of March, 1791. In 1783, that church had one hundred and fifty-five members, but now it has been for many years extinct.

In 1767, a Baptist church was formed in Grafton, with four members, Joseph Whipple, Jacob Whipple, Ebenezer Wheeler, and Robert Leathe, all dismissed from our church.

In 1819, twenty-eight members were dismissed from this church to form a church in the north part of Spencer, where there had been a branch, called the north branch of the church.

On Sunday, July 5th, 1786, the pastor of this church, Isaac Beall, preached in the south part of Princeton, near Holden. There was no private house that could hold the congregation, and therefore the meeting was held in a large barn. After the service, the people repaired to a small river, where the minister baptized two young men, one seventeen, and the other twenty years old. The name of one was Sylvanus Haynes; that of the other was Abel Woods, a brother of the distinguished Professor and Theologian, of Andover, Leonard Woods, D. D.<sup>1</sup> Soon those young men began to preach, at first in and near their native place. By their preaching, they did something in the way of preparing material from which, years afterward, the church was formed in Holden. In the course of time, both were ordained and became useful preachers in Vermont, Mr. Haynes dying there in 1826, and Mr. Woods dying at Hamilton, N. Y., in 1850, both leaving the precious memory of those who are wise, and who turn many to righteousness. Through them and their work we catch a glimpse of the far reaching and beneficent influence exerted by this church in years gone by, though most of that influence is to us entirely unknown.

In all the first forty years of the history of our church, there is only one person, of whose baptism and admission

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<sup>1</sup> Sprague's Annals. Vol. VI., pp. 311-316.



to it we know the date, and whose subsequent life we are able to trace. That person's name was Asaph Fletcher. He was born in Westford, June 28th, 1746. He was baptized here May 15th, 1768. In 1776, he married a daughter of Capt. Jonathan Green, of Stoneham, a distant relative of our Dr. Thomas Green. In 1780, he was a member of the Convention which framed the Constitution of this State; and in that Convention he made an earnest effort to have the principle of religious liberty grafted into the fundamental law of the commonwealth, so that "no man should be compelled to pay taxes for the support of preaching, but that all such contributions should be purely voluntary and according to the dictates of conscience." In that effort he did not succeed, but he lived to know that that principle was incorporated into our Constitution more than fifty years later. In 1787, he removed to Cavendish, Vt., where he was distinguished as a physician, for the part he took in civil affairs, and for the support he gave to the cause of religious liberty. In 1791, he was a member of the Convention called in Vermont to adopt the Constitution of the United States; he was a member of the Convention called to revise the Constitution of that State, in 1793; and he was one of the Presidential Electors in 1816. He died on the 5th of January, 1839. From the day of his baptism to the day of his death, a period of more than seventy years, he was an active and devoted christian man; and he had the joy of seeing his children walk in his ways, and do honor to their name and parentage. Three of them were in public life, and widely known and honored; Horace Fletcher, D. D., first a lawyer fifteen years, and then converted and a preacher more than twenty-five years; Ryland Fletcher, Governor of Vermont, 1856-8; and Richard Fletcher, Member of Congress, 1837-9, and Judge of the Supreme Court of Massachusetts, 1848-53.

During all the early years of our history, the members of this church were widely scattered, but how widely, and

where, we cannot often tell. They were living in Paxton, Spencer, Charlton, Grafton, Princeton and Westford ; but these were not the only towns in which they might have been found waiting, consciously or unconsciously, for churches to grow up and absorb them. Of the thousand and more persons baptized by Dr. Green, we can trace but few. Some of them however lived in Newton. From the Rev. Dr. S. F. Smith's recent history of that town, we learn that on the first day of July, 1753, Mrs. Sarah Parker, of that place, was received as a member of the Second Baptist Church in Boston, then under the pastoral care of Rev. Ephraim Bound, in whose ordination Dr. Green had taken part ten years before ; and that she had previously been baptized by Dr. Green. More than this, the historian says :

"The town Records contain an attested certificate, signed by Rev. Mr. Green of Leicester, and dated September 9, 1754, affirming that he had baptized Messrs. John Hammond, Noah Wiswall, and Thomas Parker. The certificate reads thus :

"'Newton, Sept. 9, 1754. This may certify whom it may concern that I, Thomas Green, baptized John Hammond, Noah Wiswall, Thomas Parker, all of said town. I say baptized by me,

THOMAS GREEN,

Pastor of the Baptist Church of Christ at Leicester.'

"The year before this, May 14, 1753, Mr. Wiswall and others addressed a memorial to the town meeting, praying that they might be exempted from paying a ministerial tax for the support of the clergyman of the town, because they were conscientious Baptists, and paid a tax elsewhere. The town voted that their petition be not granted. Three years later, March 15, 1756, some of the Baptists, it would seem, had fallen into arrears in respect to the payment of their ministerial rates to the town, hoping that the citizens would abate the demand. But the matter, being brought up in the town meeting, was summarily disposed of . . . . . [the town refusing to excuse them 'for the time past' or 'for the future']. . . . .

"Seven years after this, a certificate given by his pastor to Mr. Joseph Bartlett, of Newtown, defining the position of the latter, proves that the Baptists were still under oppression. The certificate is as follows :

"'LEICESTER, June 20, 1763. This may certify all people whom it may concern, that Joseph Bartlett, of Newtown, doth belong to the Anabaptist church of Elder Thomas Green, of Leicester, and is under his pastoral

care; and doth desire the privilege the law gives, in being cleared from paying of rates to those of other ways of thinking. 'Tis we who are chosen by the church to give certificate to those.

ELDER THOMAS GREEN,  
THOMAS HOLMAN,  
SAMUEL GREEN.'"<sup>1</sup>

This passage from that History, with its extracts from the Records of the Town of Newton, is of especial interest to us, because it shows the great extent of Dr. Green's field of labor; the interest which he took in the members of his church; and the oppression which they suffered in other places, while they were free from it here in Leicester. It also enables us to see in one of our early members something more than a mere name, for, in our oldest list of members,<sup>a</sup> the sixth name is this—

"Joseph Bartlet, deceast 1787, Newton."

From this it appears that the person named in Dr. Green's exemption certificate was a member of this church till his death, twenty-four years later.

Three times in this discourse, and twice as taking part in the ordination of ministers of this church, mention has been made of a second Thomas Green. He took part in the ordination of Mr. Beall here, and in that of Mr. Dana, at Newton. He was a grandson as well as namesake of our first pastor, and a son of the first Dr. John Green, of Worcester. He was born June 3d, 1761. He studied medicine with his father, and practised for a time in Lexington. Then having decided to preach the gospel, he studied Theology with Rev. Joseph Avery, an eminent Congregational minister in Holden. He was ordained pastor of a Baptist church in Cambridge, on the 26th of November, 1783. That church had been

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<sup>a</sup> The first four names of this list of members, are these:

Benj. Foster, Pastor.	
Thomas Holman,	} Deacons.
Samuel Green,	
Isaac Choate,	

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<sup>1</sup> History of Newton, Massachusetts. By S. F. Smith, D. D., pp. 288-289.

formed in 1781, in the part of Cambridge then known as Menotomy, afterwards West Cambridge, and now Arlington, and it is now the church in Arlington. He was pastor of that church eight years; and then he preached four years in Danvers. From the latter place he was called, in 1797, to be the first pastor of the church in North Yarmouth, Me. His ministry there continued seventeen years, though in his last years, on account of his failing health, he had the assistance of a colleague. He died on the 29th of May, 1814, and was buried in the cemetery adjoining the meeting house in which he had preached so long. While at Cambridge, in 1790, he published a discourse on the subject of Baptism; and, on the 11th of November in that year, he gave the Right Hand of Fellowship to the Rev. Thomas Baldwin, on the occasion of his installation as pastor of the Second Baptist Church in Boston. While at North Yarmouth, Me., he was Moderator of the Bowdoinham Baptist Association, with which his church was at first connected, four times,—in 1798, 1800, 1802; he preached the Introductory Sermon before that body in 1800, and again in 1808; and he was the author of the Circular Letter, published in the Minutes of 1798, on the subject of Original Sin. He was also one of a committee of seven, appointed by the newly-formed Cumberland Association, in 1811, to sign a petition to the Legislature of the Commonwealth, for the incorporation of a Literary and Theological Institution, in the District of Maine, which in due time was established at Waterville, and has now become Colby University. In 1798, he received the honorary degree of A. M. from Brown University. Throughout all his ministry he continued his practice of medicine, and so, like his grandfather, he was a “physician for soul and body both.” As a medical practitioner, he was skillful, active, and successful, “in diligence not slothful;” and he had, in fullest measure, the confidence of his people. As a gospel minister, he excelled both as a preacher and as a pastor. He was

endowed by nature with a commanding personal presence, a fine voice, one of the sweetest and richest ever heard, and intellectual gifts, reason and imagination, sensibility and sympathy, taste and judgment, of a high order; and they were all so admirably cultivated and used that, when he spake, men liked to listen, and were moved as he wished to move them. In the intercourse of social life, he had such ease and grace, good sense and kindliness, delicacy and courtesy, that his presence was always welcome, his speech attractive, and his influence quickening and elevating; and, in addition to all his other gifts and graces, he had the force which comes from a good man's life and character. In his latter years, he had an asthmatic trouble, which made the effort of walking almost suffocating, so that "he was, for a long time, carried into the meeting house in a chair, . . . . to preach to the people, who thought his presence alone, was a good part of a good sermon." Such was this Dr. Green, and when, years after his death, I was a student in the Academy in that village where he had lived, labored, and died, I found that his name and memory were fresh and fragrant in the church which he had done much to build up and make strong. Whether he was ever a member of this church or not, I cannot positively say, but certainly his connection with it was not remote.<sup>a</sup>

The church has had two parsonages. The first came into its possession so long ago, and so long before parsonages began to be common among our churches, that it deserves especial mention. It was a farm of "thirty-four acres more or less," with suitable buildings, situated about half a mile north of the meeting-house, on the street now called "Green street." The deed of conveyance was given by Benjamin Foster and his wife Elizabeth, of Newport, R. I., to Samuel Green, Isaac Choate, and

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<sup>a</sup> While these pages have been passing through the press, a new house of worship, erected by the church of which Dr. Green was pastor those seventeen years, has been finished and dedicated, and back of the pulpit

Samuel Richardson, committee of the Baptist Church and Society, "known by the name of Doct. Thomas Green's Church and Society in Leicester," and "to their succe-

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there has been placed a stained glass window, in the centre of which is this inscription :

**Erected by his grand children  
in memory of  
Rev. Thomas Green, M. D.  
First Pastor,  
Installed Jan. 18th, 1797.  
A preacher eloquent and faithful.  
An Honored Physician.  
He died beloved and lamented,  
May 29th 1814, Aged 52 yrs.  
"To live in hearts we leave behind  
Is not to die."**

This inscription is so wrought in the window as to have the effect of a gold tablet bordered with jewels. The legend, with which it closes, is copied from the simple inscription on Dr. Green's grave-stone, which, besides these words, contains only his name and age. The words of the legend have been spoken of by one of his grand daughters, Mrs. Pike, as "so brave, so full of feeling, they must have been an utterance of his cheerful and loving heart."

All the surviving grandchildren of Dr. Green, Mrs. Mary Hayden (Green) Pike, Mrs. Emma Sophia (Green) Smith, Mrs. Maria Archibald (Hobbs) Scott, and Mrs. Mary Green (Jewett) Haskins, have had a part in the erection of this memorial window. Mrs. Pike is the daughter of Elijah Dix Green, who for twenty-five years was deacon of the First Baptist Church in Calais, Me., and widow of the late Hon. Frederick A. Pike, of Calais, a member of Congress eight years, 1861-1869, and deceased December 2d, 1886; Mrs. Pike is known in the literary world as the author of "Ida May." Mrs. Smith is also the daughter of Deacon Elijah Dix Green, and wife of Charles Hart Smith, of Baltimore, Md. Mrs. Scott is the daughter of Salome Barstow Green and George Hobbs of Eastport, Me., and wife of Capt. Peter A. Scott, R. N., of Halifax, N. S. Mrs. Haskins is the daughter of Rebecca Hammand Green and Jesse Jewett, and widow of the late Henry Haskins, of Gardner, Me.; she now resides in Dorchester, Mass.

sors in office . . . . . for the sole use and benefit of sd church and society forever, so long as grass grows and water runs"; and it was dated the 23d day of September, 1785. The consideration named in the deed was "one hundred and thirty-five pounds lawful silver money . . . . . paid by Capt. Jonathan Newhall, Gentleman, and Doct. Isaac Green, Physician"; and the conditions of the conveyance were that "the yearly income of the said premises" should be "appropriated for the maintenance and support of Revd. Isaac Beal, Pastor of sd church and society during the term of his ministry, and for all succeeding ministers preaching to said church and society, regularly approved of by sd church and society." The farm was thus used till, leave having been obtained from the General Court, it was sold in 1856, for fifteen hundred dollars, which sum was invested as a permanent fund, "so as not to impair the intention of the original donors." The present parsonage, near the church, was built by subscriptions, in 1870.

The church has had a Sunday School since 1821. In that year from ten to twenty persons are known to have met in a school-house not far distant, after the services in the meeting-house, on the Lord's Day, for the purpose of Sunday School instruction. At the approach of cold weather, the school was suspended for the winter, as were most Sunday Schools of that time. In its first few years the school was not very promising; but in 1829, a student from Newton, Mr. Byram Lawrence, spent a few weeks here, visited most of the families, and awakened an interest in Sunday School work, such as had never been felt before. The next year, after Rev. John Greene had entered on his work, the school increased from twenty-five scholars in July to eighty in October, and it was continued through the winter. The next year, 1831, there were one hundred scholars in the school; and in 1834, the number rose to one hundred and sixty, the largest number ever reported. Since then, according to published reports, the

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number of scholars has exceeded one hundred only three times. In those early years the school had the charm of novelty, but soon that charm faded, "faded into the light of common day," and for fifty years the school has been sustained only by the painstaking and effort of those who love it, and prize its beneficent influence. During the last ten years, the number of scholars connected with the school has averaged eighty-two, with ten teachers, and an average attendance of fifty-five.

In the benevolent objects of the churches,—Home and Foreign Missions, Ministerial Education, and the like,—the church became interested quite early; and for a church of its numbers and pecuniary ability, its known contributions for these objects have not been stinted. Since 1821, its reported contributions have averaged \$53.30 a year; in the last twenty-five years, the average has been \$85.50; and in the last twelve years, the average has been \$109.60, though in several of these earlier and later years reports of contributions are wholly lacking.

More than fifty years ago, the church said in one of its letters, "We live in a temperance community"; and it has always been remarkably free from a vice, which once was common, and from which many other churches, "in the good old times," suffered much.

The church has had its troubles, alienations of feeling, neglect of covenant obligations, cases of discipline, and the exclusion of members; but the records show that only seldom has it suffered from gross offences against common morality, or from the violation of any of the Ten Commandments.

Some incidents in the outward life and fortunes of this church have now been recounted; but nothing has been said of the inner life and experience of the more than six hundred and fifty souls, whose names have been enrolled in its lists of members,—would that I could also say, with equal confidence, written in the Lamb's Book of Life.



This inner experience is veiled and hidden from our sight, awaiting the revelations of the Last Day.

This church has seen four generations of men live and pass away, and she is living with the fifth. She shows how churches, like towns and states, live on, while individual men and generations come and go like the leaves of forest trees, that are renewed and scattered on the ground year by year. She is like the river that flows through our village, and is flowing still, though for ages its waters have been flowing past, hasting away and mingling with the waters of the sea.

This is a little church. It has always been a little church. It has been one of the least among the thousands of our denomination. Daniel Webster said of Dartmouth College, "It is, as I have said, a small college. And yet there are those who love it." So I may say, this is a small church, and "yet there are those who love it". There have been some who have loved it, and prayed for it, for a hundred and fifty years. There are some who love it, and pray for it now, with the feeling that cries,

"My soul shall pray for Zion still  
While life or breath remains."

And there is another who loves it,—he who holds the stars in his right hand, who walks among the golden candlesticks, and wears the names of all his churches, and of all his saints, of earliest and of latest time, engraved upon his heart. He knows our works. He sees and rebukes the evil, and commends the good. He knows to exalt the humble and to abase the proud. He says to each, "Be watchful and strengthen the things that remain." And of all who walk, as some of this church have walked, in this world, with garments undefiled, he says, "They shall walk with me in white, for they are worthy."

May our observance of this day make it a Red Letter Day in the history of the church. May new life, inspiration, aspiration, and consecration, come to its heart, and

be ever renewed as "the days go on". May its history in all the years to come be an ever fresh illustration of what the Psalmist said of the righteous, "They shall bring forth fruit in old age." May its banner always be the banner of the Cross, borne aloft and known of all men, as that sign, by which the sacramental host of God's elect shall conquer. And may "Holiness to the Lord" be enstamped on the heart and character of all the members of this church, and in all their life and conduct may they be ruled by none other motto than this,—

"FOR CHRIST AND THE CHURCH."



## ORIGINAL HYMN.

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At the close of the historical discourse, the following hymn, written for the occasion by Rev. David F. Estes, of Holden, was sung to the tune of "Migdol."

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Each fiftieth year, in Israel's land,  
Thy people, Lord, kept jubilee ;  
The Trumpets sounded holy joy,  
From Eastern desert to the sea.

Thrice fifty years behind us lie,—  
Our jubilee we keep to-day ;  
With praise past mercies we recount,  
And future blessings humbly pray.

For all the grace of all these years  
Our songs of gratitude we raise,  
For wisdom, patience, strength and love,  
For faith, and deed, and hope, we praise.

Unto this church in years to come  
May all thy gifts continued be,  
And farther yet thy power extend,  
Till all the earth keep jubilee.

Then to the Father,—throned in heaven,  
And to the Son,—love's gift of love,  
And to the Spirit,—Three in One,—  
Be endless praise, below, above.



## ADDRESSES.

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DR. ESTES, introducing the speakers of the afternoon, said: "Among the descendants of Dr. Green, whom we welcome here to-day, there is one who has taken a lively interest in this celebration, from its inception. He has shown his interest in many ways; especially by erecting this fine Tablet in memory of his distinguished ancestor, and letting us see it unveiled here to-day. To him we will now gladly listen,—the Hon. Mr. Green, of New York.

### ADDRESS OF HON. ANDREW HASWELL GREEN.

We listened this morning with great pleasure and instruction to the story of the foundation and fortunes of this church, from its present learned and much respected pastor.

Of the Society and of its first minister, so thorough has been the research of Dr. Estes, and so admirable the mode of its presentation, that nothing remains to be said on those subjects. He has led us back through the past one hundred and fifty years, and wherever he has reaped, there is little for another to glean.

The praises of Dr. Thomas Green have been sufficiently sounded. To avoid repetition, I will ask you to accompany me nearly a century farther into the regions of the past, to the times of his remote ancestry in this country.

More than a quarter of a thousand years ago there came to our shores a lone emigrant. From what part of England he came, or in what garb, or whether under

contract for service or labor, we know not, and of his proportions, his height, weight, or the color of his hair, we are equally ignorant.

He was synchronous with very active and troublesome times in England, whose monarch was already framing the timbers for his own scaffold. He doubtless left his home partly on account of a desire for exemption from religious constraints, and perhaps with some curiosity to see what was going on in the new world. He may have bidden John Milton farewell at his father's law office in Bread Street, London, or helped "waste a sullen day" with him at his country retreat, at Horton, while he was giving the finishing touches to a mask, Comus, preparatory to its presentation at Ludlow Castle. He may, too, have visited Shakespeare at Stratford, or applauded his dramatic capacities from the pit of some London theatre. Of all this we really know but very little; it is chiefly guesswork. But on the other hand this we do know, that our emigrant was named Thomas Green, and that he lived at the same time with the illustrious persons whom I have mentioned.

To bring the best proof we have of kinship with them, which it must be admitted is not very conclusive, I may mention that Benjamin Green was one of the subscribing witnesses to that agreement by which, for five pounds, the great Milton, poet, statesman, scholar, transferred his immortal epic to the printer, Symons. And this further history affirms, that Thomas Green was a relative of, and fellow comedian with, William Shakespeare, and that Shakespeare's father possessed an estate, known as Green Hill.

Can it be counted strange therefore that all of the name of Green should set their faces in determined hostility to the insidious attempts of the Wisconsin man, who would deprive our relative, the "divine William," of the glory of the authorship of his own works? And we take to ourselves this added merit, that with singular

forbearance and rare disinterestedness, in this day, we make no claim whatever to the estates, real or personal, of these eminent relatives, however great they may have been, nor do we propose to contest any of the dispositions they may have expressed in their respective last wills or testaments.

It is scarcely worth while on this occasion, when this church is uppermost in the mind, to mention other eminent characters of his time in church and State, in arms and letters, with whom our emigrant ancestor may have had some intimacy. We republicans care little to speak of kings and princes, but there were then active in office, Bacon, Dr. South, Cromwell, Laud, Edmund Spenser, Hooker and Ben. Johnson.

When the first Thomas Green set foot on this continent, Roger Williams was already here, then enjoying the society of his afterward persecutors. The same Williams, whose life and services have been so well and so sympathizingly recounted by that able historian and distinguished citizen of Rhode Island, my earliest friend, the late Honorable Samuel Greene Arnold, whose near relatives honor this occasion with their presence, side by side with collateral relatives of that apostle of liberty, who founded a government on the fundamental principle that the civil power should have no control over the conscience, and also by the side of the worthy sons of that other of the same name, the Reverend William R. Williams, the most distinguished of the denomination of which he was alike the ornament and exemplar.

Our immigrant and his descendants dwelt in this commonwealth, along the shores of the sea, for nearly a full century. We find him and them in Malden in 1650, and cannot say that we know very much about them. They probably led the average life of the period, which, though somewhat dull and monotonous, was occasionally enlivened by the scream of the war-whoop, and the gleam of the scalping knife. Those differences



between the Puritans, the Pilgrims, and the Baptists had begun to crop out, which culminated in the founding of Rhode Island.

In 1717, a grandson of our immigrant, Captain Samuel Green, started with his only son for the high and picturesque lands of the interior, making his way through the wilderness of the forests and taking his chances of aboriginal hospitalities. As were the Lambs, the Lyndes, the Dennys, Kings, Clarks, Southgates, Earles and Henshaws, so was he one of the early settlers of this ancient and beautiful town of Leicester, originally known as Strawberry Hill, as he was also an original proprietor of the neighboring town of Hardwick. The house just over the little river that tumbles along in the rear of this edifice, was built by him as a garrison, where the settlers could gather in defense against the savages.

Here on the banks of this river which turned his father's mill, settled and lived the son, Thomas Green, the founder and pastor of this church. He was alike clergyman and physician, practising both professions with general approval and satisfaction. On Sunday he preached on this spot, while at his home across the way the pot was kept boiling, to supply the needed sustenance to the little flock who came from all directions to attend upon his ministrations. Here he set the candlestick, and may he perish who would with sacrilegious hand extinguish its light.

Skilled in the medical art, travelling far, for those days, he became celebrated in that noble profession of healing, which is worthy, in its worthy members, of the highest esteem, honor and reward. Here he lived, here he died, revered and respected, at the age of seventy-four, having ministered in this place for thirty-eight years. Among his descendants not a few have become eminent in both the professions that he united in his person.

The air is just now full of politics, and important questions are justly claiming public attention, but this is not

the place for their discussion. Looking, however, through the simple annals of this settlement, I can but be struck with the truth of what has often been said, that things move in a circle, each epoch repeating itself in some other period, not always in equal extent and importance, but the same in substance and principle.

In the days of which we have been speaking, there was, it is true, no occasion for an assembly of wise men to cudgel their brains, month after month, to find a way to be rid of surplus moneys in the treasury, when we have thousands of miles of unfortified coasts, millions of uneducated citizens, and no end of unimproved channels of communication. That occupation may be deemed peculiar to this age, and not likely to occur with frequency.

In the colonial days the mother country imposed duties and restrictions on trade that kept manufacturers within her own borders. We hope that she finds no agencies in our day that would aid her to bring about similar results.

But take the question of immigration, which is now brought to the front, and of which our respected forefather was an example. Suppose immigration had been forbidden a couple of hundred years ago, where should we all be? Who but savages would occupy Greenville, and what but bears and wolves the beautiful hills of Leicester? Shall we prohibit the stranger coming to this land? That is what the Indians would have done. It is simply but a proposition to repeat what was and is made a criticism of the Puritan, that he began very early to send away those who did not agree with him in his religious views, and in their relations to the civil government.

Already, in our day, the enforced return of poor immigrants who have just lifted their eyes upon the promised land, has been the occasion of hardship and cruelty. It would be interesting to know from those who propose to restrict immigration, to whom they would commit the delicate duty of determining who shall come and who shall be stayed. Shall it be to some obscure consul, whose only

qualification for his office lies in the service he has rendered in magnifying the power that appoints him? Is the inquisitorial power of determining upon the social and moral fitness of those who shall be permitted to come to this land of freedom, to be left to an arbitrament of this sort?

In this day of progress and enlightenment, when the ocean is fairly corrugated with the tracks of multiplied steamers, bringing thousands to this land of their hopes, when railways innumerable are inviting them to the fertile unoccupied millions of acres of our domain, is it possible, if it were desirable, to stay the voluntary movements of the race?

Rather, say I, let men and women go where they please, and stay as long as they please on the face of the earth, while they submit themselves to the laws, and strive to maintain those moral, economical and social standards upon which the permanency of our institutions depend.

Even the great fishery question, which is just now being made the basis of a policy of retaliation and unfriendliness toward our neighbors, had its counterpart in the premature times of this little village.

It is related that an early settler, whose name is said to have been Green, possessor of a small lake in this region, probably at what was called "Wolf Pit Swamp," being much dissatisfied with the Boston traders by reason of the high price they put upon their salt fish, inaugurated, or threatened to inaugurate, a policy of retaliation, much to the satisfaction of his worthy neighbors who also wanted fish. Whereupon he proposed to import a sufficient quantity of salt to make a brine of his lake, and raise salt fish right here at home, unless the Boston sharks would deal with him on more reasonable terms.

Doubtless his threatened policy of retaliation soon brought the Boston merchants to their senses. A striking instance is this of the advantages that may accrue from disturbing friendly relations with neighbors.

Would it not be somewhat more consonant with the

spirit of this age, instead of nursing for political purposes a policy of retaliation, to avoid all occasions of needless irritation that do so much to disturb business affairs? Rather let us cultivate friendly relations with all peoples, and do what we may to hasten the day when a nation shall be something more and better than a mere camp of armed soldiers.,

“One generation passeth away, and another generation cometh: . . . . The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.”

Thus it appears that events do repeat themselves in different eras and upon different stages, and lest the too frequent spectacle of one having but little to say, and wanting in that rare perception that teaches when to stop, should occur at this juncture, I will at once apply the brakes, not however till I have joined in high hopes and good wishes for the prosperity of this interesting community, and for the peace and permanent usefulness of the little sanctuary which it has so long maintained.

DR. ESTES :—Another of the honored descendants of Dr. Green, here present, is widely known as one of the most eminent librarians in the country. He has won this distinction by his work in connection with the Free Public Library of Worcester. He has been deeply interested in this celebration from the first. We listened to him for a few moments this morning, but we wish to hear him speak again, and more at length,—Mr. Samuel S. Green, of Worcester.

ADDRESS OF SAMUEL SWETT GREEN, A. M.

As I stood, not long ago, on an elevation behind the mansion on Green Hill, Worcester, looking at the different villages that were in sight, I glanced towards the south and, seeing before me the spire and buildings on Leicester Hill, could not help thinking that Thomas Green, when he brought his son, the first Dr. John Green, to Worcester, at the age of about twenty-one years, selected Green Hill for his residence, in order that his native town might always be in sight from a spot near his house, and that the recollections of his home might continually call to mind the lessons in right living he had there received. The existing house is a pleasant reminder of the original dwelling occupied by John Green the first. With a fitting reverence for antiquity, when changed requirements called for a larger house, the present proprietor, Mr. Andrew H. Green, instead of pulling down the old house, cut it in two, and moving one portion back, built a stately mansion between the two halves of the old house. You enter a hall with a low ceiling and passing through a portion of the old house, go into the lofty hall and large decorated rooms of an elegant modern dwelling, and, going through these apartments, pass again into the rear of the old house.

In front of the dwelling stands a venerable locust tree, which, tradition avers, grew from a whip-switch given to the first Dr. John Green, in Leicester, and planted by him in front of his house. The giver is said to have been the wealthy and hospitable Aaron Lopez, whose advent in Leicester and life here, and whose sad and peculiar death, add picturesqueness to the revolutionary period of the history of the town.

As I rode up to Leicester with my father, a few years since, to take part in the one hundred and fiftieth anniversary of the settlement of the place, he gave me another reason for the selection of Green Hill as the residence of the first Dr. John Green. He told me that the tradition was that Thomas Green placed his son on Green Hill because there he would be far away from taverns and their temptations. When the character of John Green is considered, the precaution seems to have been unnecessary, although the alleged care for his son by Thomas Green is admirable.

I like to think of Thomas Green as the brave pioneer, as the doctor-preacher, and as the itinerant physician. I feel a great respect for the courageous men who, in the days of the colony of Massachusetts Bay, and in the earlier days of the Province of Massachusetts, bravely faced privations, and dangers from wild animals and the equally wild Indian, and took up their residence in frontier towns.

Many of the ministers and other professional men who came to Massachusetts Bay colony at the time of its settlement, had studied medicine in anticipation of the need of physicians in the new plantations. In some studies which I made regarding early church history in the Plymouth and Massachusetts colonies, it became evident to me that the first Pilgrim doctor, Doctor Fuller, while he failed (when he went to Dorchester, Mattapan, and let the blood of twenty patients) to convince Rev. Mr. Warham of the correctness of his views regarding the true constitution of a church, yet exerted considerable

influence in favor of the congregational order of ecclesiastical government by presenting the arguments for it to Governors Endicott and Winthrop.

John Winthrop, the first governor of the Massachusetts Bay colony, had a useful knowledge of medicine, and John Winthrop, the governor of Connecticut, was quite famous for his knowledge of medicine as practised in his day. Charles Chauncey and Leonard Hoare, two presidents of Harvard College, and several children of Chauncey, were clergymen and doctors at the same time. The "angelical conjunction," as Cotton Mather quaintly styled the union of the two latter professions, was common in early times among us.

Dr. Thomas Green lived in the time of the two Mathers, Increase and Cotton, and like them engaged at the same time in the duties of two professions.

An interesting relic of the times of Thomas Green may be seen in the museum on Green Hill. It is a pot in which beans were stewed in his house to serve as a meal between services on Sunday to parishioners whose homes were distant.

It reminds us of those little houses that were sometimes built near churches to serve as places of rest and refreshment at noon on Sunday.

In Greenville, Thomas Green's own house seems to have been open to worshipers from a distance for shelter and food during their nooning.

In the library of the American Antiquarian Society in Worcester is an unpublished manuscript of a medical treatise by Cotton Mather, which gives information of the most interesting kind regarding the remedies in use in his day and the time of Thomas Green. It is entitled *The Angel of Bethesda*. Many extracts were made from this manuscript by Dr. Oliver Wendell Holmes, for a lecture which he delivered several years ago at the Lowell Institute, Boston, under the auspices of the Massachusetts Historical Society.

Robert Southey, in that inimitable piece of literary work known as *The Doctor*, introduces in one of the chapters a character whom he styles Dr. Green, and who, like Thomas Green, acted the part of an itinerant doctor.

The Doctor Green of the story, like judges on circuit, or like Methodist clergymen in sparsely settled portions of our country, went from place to place to give advice and attend to patients. He is represented as a good physician and as one whose services were valuable. How important must have been the services of Thomas Green as he went from town to town in Massachusetts, and to towns in New Hampshire and Connecticut, from Leicester as a centre, and ministered to wants only commonly supplied by the advice and remedies of old women of both sexes, or by traveling quacks.

The skilful physician went from town to town, and as he healed the body of a patient, comforted him in his trouble, or gently stimulated him to correct living.

They were giants in the days of Thomas Green. Tradition tells us that the early members of our family of Greens had to stoop as they passed under the lintel of the front door of an old fashioned house. When the bones of Samuel and Thomas Green were disinterred from the burial ground here and transported to their present resting place in the Rural cemetery in Worcester, it was noticed that they were of very unusual size.

Let me pause here to say that it seems to me that the remains of those distinguished residents of Greenville should be brought back to their original burial place near this church.

It is said that one of the exciting and interesting spectacles in Worcester in the time of my grandfather, the second Dr. John Green, was the sight of that worthy man as, tall of stature and mounted on his horse, with saddlebags behind him, he galloped along Main street followed by a pack of hounds to visit his patients.



Tradition states that on the occasion of one of his visits at the house of Governor Lincoln, one of the accompanying dogs seized a piece of meat that was roasting on the spit and made off with it. His master chased him, but I have always understood that he did not recover the stolen joint.

Governor Washburn, in his history of Leicester, says that the family of Greens was the most numerous of the families in this town. But even at the time when he wrote, few only bearing the name remained here. The descendants of Thomas Green are scattered over the land. They would send you greeting to-day if they knew of this celebration. Can we not send them a printed record of our proceedings? In many places members of the family have made themselves a distinguished place; generally they have been useful citizens. Wherever the descendants of Thomas Green are to be found, some members of the family undoubtedly remember with interest the home and the virtues of their ancestors.

DR. ESTES:—Of these gentlemen who have now addressed us, the former had among his friends for many years, the late William R. Williams, D. D., than whose name none has been more honored, in our own, or any other christian body of the land. At one of our great national anniversaries, I once heard it said at the election of its officers, "There is but one William R. Williams." It was a deserved tribute to his great ability, his sound judgment, his singular wisdom as a counsellor, his vast learning, and his marvellous grace of diction, such that while we speak of Milton's "cloth of gold," Macaulay's, "Tyrian purple," and Channing's "vesture of light," we may fitly speak of Dr. William's "grace abounding" in his speech, as if St. Paul had said to him alone, "Let your speech be always with grace." He has passed away, but he has left a successor, a son who, like himself, was first a lawyer, and then a preacher and pastor of the Amity Church. I am glad that he is here present, and that we can listen to him to-day; the Rev. Leighton Williams, of New York.

ADDRESS OF REV. LEIGHTON WILLIAMS.

*Mr. President and Christian Friends:*

It is a privilege which I highly appreciate to participate with you in this commemorative service, an honor to be invited to address you on such an occasion. I am at a loss to know to what I owe it, other than that I am a friend of the distinguished member of this distinguished family who first addressed you this afternoon, and that I am a son and a grandson of men who were ministers of the same faith and order as this church.

I have listened, sir, with the keenest interest to the brief but comprehensive and admirable account which you have given us of the history of this church. And as I have listened, I have more clearly understood what was at first to me a marvel, the continued history of this church through one hundred and fifty years of unbroken existence. In our country the one hundred and fiftieth anniversary of any organization is noteworthy, but when I learned that at no period of its history had this church numbered more than eighty members, and had been reduced at another time to twelve members, yet had never ceased to exist, but had maintained its regular succession of services, rarely been without a pastor and never without a home, it appeared to me marvellous. Back of the fewness, and the feebleness of the outward appearances, had been the unfailing supplies of divine grace to feed the flame and hold the candlestick unshaken in its place, and the question arose to my mind, why has this church been thus richly blessed?

But, sir, as I listened to your narrative of its history, simple as that narrative was, devoid of eulogy and scanty of comment, I gleaned from the statement a fact here and a fact there, till there grew in my mind a picture of the faith that founded and the faith that has maintained this church, and I understood at length the secret of its vitality and strength.

I learned, sir, that it had always been a missionary church, yielding no grudging share of its own slender resources to the calls of those yet more needy, and I recognized a brilliant illustration of the promise that those that water others, shall themselves be watered.

I marked, sir, the consistent fidelity of the church to the cardinal principle of our denominational polity, the independence of the local church and its protest against any usurpation of power on the part of the association of sister churches, a protest involving at times, doubtless, no inconsiderable sacrifice on the part of a church not rich

as the world estimates riches, and a fidelity difficult to maintain against the allurements of proffered aid and support, and as I marked this unwavering steadfastness to principle through a long cycle of years, I heard the voice of that unseen one who walks among the golden candlesticks, saying, "Because thou hast kept the word of my patience, I also will keep thee."

Not that before an audience numbering many of the differing branches of the one universal church drawn here to rejoice with us, it would be seemly to boast of those distinctive principles of our denomination in which we differ from them. To none is it given to see truth in its entirety and we make no claim to infallibility; but to the truth, as each of us sees it, it is our duty to hold fast, and so this church has done, and has been blessed in doing.

As we glance back to-day over the roll of those who have served this church from the honored present pastor to him who first founded it, through the long vista of the intervening years, no name shines with a higher lustre than that of him who gave to it its beginning. And recognizing the truth of the saying that grace *made* the heroes of the christian church what they were, not *found* them so, we rejoice and thank God for what Thomas Green was and for what he accomplished, for to Him who endued His servant with such excellent grace, and sent him forth, our thanks are chiefly due.

Singular it seems, that we who knew him not, a hundred years or more after he had passed from the earth, should gather to do honor to his name. What great thing did this man do that generations then unborn rise up and call him blessed? What exalted positions did he fill? He was a country doctor, and pastor of a village church in the wilderness. Do these words seem to you ill chosen? I hope not justly so, for in the contrast between the humble stations, as men view them, which he filled, and the memory that he has left, is the great interest and lesson of his life to us,

What a pleasing picture of him is that which is preserved for us in the diary of Dr. Backus, the historian of our denomination in these New England states. The physician, devoted to a large practice through a wide district, and surrounded by students; the man of business, occupied constantly with a multiplicity of affairs demanding accurate and minute attention,—yet not so absorbed in the matters of this world as to give little thought to those of the world beyond,—nay, pre-eminently the preacher of that kingdom to come; a pilgrim *here*, seeking a better country, that is a heavenly, *hereafter*.

Thomas Green was not unmindful of present duty, not “slothful in business”—an idle dreamer in the world’s busy mart; but above the concerns of earth, he held those of heaven, and though, for the time, he tarried and bartered in Vanity Fair, he never mistook its tinsel and glitter for the jeweled walls of the Celestial City.

As we review at this distant day, the story of his simple life, there is something especially interesting to us in the union in him of the *medical* and *ministerial* professions. The christian world is much agitated at the present juncture with the question of medical missions, and much is said of the work and the worth of the medical missionary. We deem ourselves to have, as it were, discovered anew in our day, the natural, appropriate connection between the works of healing the sick and preaching the gospel, and quote the example of the Master and His disciples no less as our warrant for uniting them, than as the condemnation of our fathers in suffering them so long to be divorced. But by Thomas Green, and such as he, we find ourselves forestalled, and our fancied invention in antique operation. And thus we discover a new lustre, throwing a halo, as it were, about the prosaic pursuits and unpretending figure of the village doctor of a century and a half ago, unknown to himself, unsuspected by those about him. As the planets reflect back a portion of the light they receive from the sun, and thus, unconsciously, shine in his

reflected glory and give light to others, so does such a character reflecting the likeness of the Master, shine with a glory of which he is himself unconscious.

It was a striking example of the perpetuation of influence, that to which our attention was called by the gentleman who immediately preceded me upon this platform, himself an honored representative of this honored line: namely, that the medical profession had been represented in every generation since that of Thomas Green, and that the two professions had been again united in the person of Dr. Samuel F. Green, so long a devoted missionary in Ceylon. Truly this ancestral lustre, like the glory of the setting sun flashing from peak to peak, has illumined a long and noble succession.

Nor have the descendants of Thomas Green been distinguished in the ministerial or medical professions solely or chiefly. The wide and influential work accomplished in the field of education by two ladies of his family, sisters of the honorable gentleman who first addressed us this afternoon, and who are themselves present with us to-day, calls for special mention. Allusion has been made to the educational labors of Thomas Green, so remarkable at that early day, in fitting upwards of one hundred young men for the medical profession. The work of the Misses Green in New York,<sup>a</sup> was carried through a longer number of years, and during the period of their conduct of it, their school for young ladies graduated something like ten times that number. When we think of the influence of the mother and wife in the formation of character, the vast importance of female education conducted on a sound moral and religious basis must be fully admitted, and the work accomplished by such schools as theirs is not to be lightly estimated.

But Thomas Green's highest claim to our remembrance is as a soldier of the cross of Christ, and the weapons of

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<sup>a</sup> Miss Lucy Merriam Green, and Mrs. Mary Ruggles (Green) Knudsen.

his warfare, though not carnal but spiritual, were mighty to the pulling down of strongholds and to the establishment of his Master's kingdom. The profound utterance of the first Napoleon is familiar, doubtless, to many of you: that that Kingdom differs from every other in that its basal principle is not *force* but *love*. So, also, is it true that each warrior of that Kingdom conquers by the power of love. Not by force and fear, but by love and persuasion did Thomas Green win new trophies for his Master's crown. And who can resist that power and justify his continued rebellion? For those who remain unconvinced by arguments addressed to the reason there may be excuses, but what shall be said of him who fights against love? Is it not to convict himself, to judge himself unworthy?

Wisely, therefore, did Thomas Green choose the instruments of his warfare, not from the arsenal of controversy, but from the abundance of charity. Of his success we are ourselves, even at this remote period, the witnesses, and well may we envy the honorable reputation which has survived five generations of mortal men. Such renown appeared to George Eliot the highest goal of human achievement. If so, let Thomas Green teach us how, in the simple ways of life and in the due performance of ordinary affairs, it may be won. We come here to-day to rear a brazen tablet to the name and fame of one we never saw,—whom our fathers saw not,—a country physician and a village clergyman, the fragrance of whose memory we would thus commend to those who shall come after us. But the pagan historian Tacitus reminds us, in one of the loftiest passages to be found in classical literature, the close of his eloquent, tender portraiture of his father-in-law Agricola, that brass is not the noblest nor the most lasting monument which we can rear. These are his words, if I rightly recollect them,—

“I urge upon the wife and daughter that they should so venerate the memory of the husband and father, that all his deeds and words they ponder

over, and cherish the form and figure of the mind rather than of the body. Not that I judge that images formed of brass or of marble are to be interdicted, but as the features of men are perishable and mortal, so also are the semblances of them, while the form of the mind is eternal. And this is to be preserved and set forth, not by means of an alien material and art, but in one's own conduct."

But rejoicing as we do in a brighter and clearer hope than that permitted to the pagan historian, we look for a better immortality than that of influence, and while echoing the same desire to transmit to those who come after us the escutcheon and the inheritance bequeathed to us by these heroes of the past, untarnished and unwasted, we know that their reward rests on a surer and a more enduring basis, even the faithfulness of their Master and ours; as the welcome plaudit falls on the ear of each, "Well done good and faithful servant, enter thou into the joy of thy Lord." Such, we doubt not, has been the irreversible verdict on the work of Thomas Green. Well and worthily has he wrought; well for his Master, well for his country, well for his family, and, therefore, well for himself. God grant us grace, each and all, to fulfill our course as valiantly, and at length to share the same blessed reward.



DR. ESTES:—I had expected that Dr. Marshall, who for fourteen years was pastor of the largest church in our Association, the First Church, in Worcester, would be with us to-day, and speak for the Association with which, from its origin more than sixty years ago, his church and ours have been connected,—but we are disappointed. When he was informed some weeks ago that we were to observe this anniversary, he sent a word of congratulation on the age to which the church had attained, and said that he would gladly be with us if he could. His engagement, therefore, was not absolute, and his absence is no violation of a promise, but I regret it much.

It was also our wish that some minister who has been raised up in the church, licensed by it, and sent forth into the field that has need of reapers, might be here to speak to-day; but, so far as we know, none such are now living. There is, however, one present who was once a member of our Sunday School, who is a son of the present pastor, and who, for this two-fold reason, may be regarded as a son of the church. We will hear from him, the pastor of the church in Holden.

ADDRESS OF REV. DAVID FOSTER ESTES.

*Mr. President:* My part in these exercises is peculiar. Others represent the honored family, which shares the memories of the day; others speak for neighboring churches; I alone may claim towards this church a filial relation. Having been taught in the Sunday School and in the other services of the church, I may count myself a son of the church, while at the same time I represent a church which owes much in its origin to this ancient

body. As a son, returning to the old home, something of reminiscence may perhaps be pardoned me. More than twenty-eight years have passed since I first came here. Though earlier recollections of home and of school, of play and of books, abound, yet my recollections of church and of Sunday School substantially, if not absolutely, begin here. Place, seats, surroundings, persons, my own first religious emotions, come freshly before me now with the vividness of boyhood's impressions. And it is by a winding road, by a strange network of Providences, that I come back to sit with you, fathers and brethren, at this feast of memory to-day. The ocean of circumstance seems shoreless, tideless, currentless, as we toss hither and thither upon it. Yet in it are gulf streams which bring us the gracious warmth of God's tropics, there are polar currents which chill us as they seize us, but bear us bodily to the place of his nearer and brighter shining. I was anchored far from here, after many a voyage to and fro. By ordering as strange as wise, after three homes in three states, my father, your pastor, found his home again among you. Through that link of events I happened, as men count hap,—being brought into the neighborhood,—to be invited to work in the sister town and daughter church of Holden.

The relations of these towns and churches seem difficult and distant. To come here to-day I have climbed up and down the hills of three townships. Yet my father's researches have uncovered, as you have heard to-day, a chain of connection, long covered with the dust of a century, and forgotten. Mousing among the records of the Holden church, I have been struck with the Minerva-like birth of the church. The body seemed strong from the beginning. In 1804 the Holden interest was a branch of the Templeton, now Baldwinville Church, with more than a score of members, and was served by its pastor. In 1807 it set up housekeeping for itself with about fifty members. I was puzzled to understand this harvest,

gathered seemingly without sowing. The story of the conversion of one of the original deacons I heard. It was by means of the preaching of a certain brother Paul, a colored man and minister from Boston. Yet such influences, known and unknown, seemed insufficient. Whence this harvest?

On a July day, 1786, at the hands of Isaac Beall, the pastor of this little church, two young men of Princeton, living near the Holden line, Abel Woods and Sylvanus Haynes, were there buried with Christ in Baptism, and enrolled among the members of this flock. They were toilers and combatants for the truth, and to their influence is due, to an extent we cannot now trace, the establishment of the Baptists in that region. The church in Holden was not formed for twenty years, but these young workmen helped to prepare the material for it,—Davids to make ready for the spiritual temple another should rear.

But the church in Holden does not abide alone. The church in West Boylston is a direct offshoot. The church in Princeton, later formed in part at least from its membership, though now extinct, was a mother of churches. Leominster, Fitchburg, and others still, in ways that we can and cannot trace, owe much to the fostering care of the Princeton church, thus owe much indirectly to your members, your pastor, your influence.

But the circle widens as we watch, like the ever enlarging circles of the placid pool. These young Princeton disciples became ministers of the gospel, and established churches far and wide. And further yet we may watch for influence. When Abel Woods related his Christian experience in the barn in Princeton, before going to the baptismal stream, a younger brother of his climbed on one of the beams and listened to his brother's story. He later became the honored Dr. Leonard Woods of Andover, an eminent professor of theology, a stalwart champion of orthodoxy, "emphatically the 'judicious' Divine of New England Theology". What

influence Abel Woods had upon his brother Leonard Woods, it is impossible to know. But who doubts that it was strong and helpful?

Does not this remind us of the vast extent of human influence? Out from every soul, out from every life, runs power, power to draw, to mould, to make. Still more from every church goes out power in endless ramifications. From a single center may go out influences to the world's end. A few years ago a volcano belched forth clouds of dust. Farther and farther yet they streamed, filling the upper air, and painting the sunset sky with unknown beauty of carmine tints. From a single spot of earth may proceed moral power which shall likewise encircle the globe, and paint the train of the Sun of Righteousness with beauty hitherto unknown. From the little town of Holden eleven missionaries of the cross have gone forth to their work. Who can compute their power?

And spiritual power is imperishable. The "red sunsets" have faded. The volcanic dust has ceased to shine. Sometime earth itself shall be changed, the elements melt with fervent heat, the heavens be rolled together as a scroll. But moral and spiritual influence shall still endure. Church work is not for time but for eternity. Slaves in diamond mines toilsomely search for stones whose beauty they shall never see, but which shall shine resplendent on the brow of a king. We are slaves of Christ (the name is not mine but Paul's), and we search out diamonds for the brow of our king whom we shall see in his beauty. Think you not that in the three Jubilee periods which have passed, many have been found by Christ's servants, who shall be his when he shall make up his jewels?

When time is done, and earth is gone, and

"The sun grows cold  
And the stars are old,  
And the leaves of the judgment book unfold,"

then shall begin to be manifest the imperishability of all

true Christian work. Then shall be tested the work, and all that has been ill built, shall perish at the test, and the well built shall endure. That this church has seen its one hundred and fiftieth year completed, testifies to me, that upon the one foundation Christ Jesus, faithful workers have built, not of wood, hay, and stubble, but of gold, silver, and precious stones. Verily they shall rejoice in their work, and shall also according to the promise receive a reward.

There is another promise whose verification our eyes behold. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Could more appropriate words be written to the angel of the church in Greenville? Do they not sum up the whole story of the century and a half? A little power, unvarying faithfulness, an open door. Circumstances have kept its numbers small, and yet, though its power has never been great, it has always had at least "a little strength." It has through all these generations kept the faith and has not denied the name of Christ. Before it has always stood an open door of privilege and of opportunity. Before it still stands, and none can shut, the door divinely opened. Privilege, enjoyment, attainment, peace, virtue, character, Christlikeness, these still stand invitingly near. Opportunity and activity open still. Here is a community singularly compact and harmonious, still a field for Christian service, conflict, achievement, victory. God grant that every jubilee may find this old church still faithful and still active, until the angelic trumpets shall sound the universal jubilee!

From the history of this church I learn a lesson of promise and hope for the church universal. The fire burning unquenchably in spite of water cast upon it,

might have been used by the immortal dreamer as a symbol of the church as well as of the work of grace in the single soul. "The gates of hell shall not prevail against it". It shall endure, it shall prosper, it shall conquer, it shall be crowned at last.

There come back to me to-day two special memories of my life in this church. The first hymn which made a place for itself in my mind, was the hymn beginning

"Saviour, visit thy Plantation!"

One evening in particular a number had tarried after the evening meeting, as those interested will often linger. At last a movement was made to separate. But first he who was then the pastor as he is now, said, "Let us sing Coronation", and voices you still may hear, with voices that sing in heaven to-day, rolled out the measures of the deathless hymn, wedded to deathless music,

"All hail the power of Jesus' name!"

To these hymns my thoughts set themselves to-day, to prayer for continued prosperity for this dear old church, "Saviour, visit thy plantation!" and to praise, which, even if unworthy, shall yet be unending.

"Oh, that with yonder sacred throng,  
We at his feet may fall!  
We'll join the everlasting song,  
And crown him Lord of all!"

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At the close of this Address, the choir sang the hymn, "All hail the power of Jesus' name", to the tune of "Coronation".

DR. ESTES:—At the time when this church was formed, there was another older church in town—the Congregational—formed full sixteen years before. I have known two of its ministers, Dr. Nelson, who was its pastor from his ordination in 1812 till his death in 1871; and the present pastor, who has now passed the thirty-first anniversary of his ordination as Dr. Nelson's associate. We will hear from him, the Rev. Mr. Coolidge.

ADDRESS OF REV. AMOS HILL COOLIDGE.

*Mr. President, and Friends of the Greenville Baptist Church in Leicester:*

It is my special privilege and pleasure to extend to you on this rare and happy anniversary, the Christian salutations of the mother church, for such we claim to be. For almost a quarter of a century after the incorporation of this town, so far as it had an incorporation, there was but one church in Leicester. Its simple, significant, and sufficient name was "The Church of Christ in Leicester." The date of its organization is not known. The first settlers took their deeds in 1714, and it is not probable that they very long neglected to provide themselves in some way, with the means of grace, and the institutions of religion. When this church was organized, in 1738, Leicester was still a wilderness. The town extended from Worcester on the east, to Brookfield on the west, and from Oxford line on the south, two miles into Paxton on the north. It thus embraced the whole of Leicester and Spencer, a considerable portion of Paxton, and a small part of Auburn. The people from the scattered farms in all this territory went up, some on foot, some doubtless with ox teams, and others on horseback, the women behind the men on pillions, to the meeting house on "Strawberry Hill." There, in the small, unadorned, un-

painted house of worship, without porch, without belfry, without ceiling, without pews, except such as individuals had built for themselves on "pew ground", and without fires, they assembled on that bleak hill, to worship God. They went from this part of the town, at first, in mere bridle paths, and then over a road marked by chopped trees, which at the Leicester end "began at a heap of stones, and a birch stake", "just over a slow, westerly of the pound", passed southward, "and so along to Capt. Samuel Green's corn mill." Wild beasts were then howling in the forest. The boys as they passed "Green's wolf pit," on a Sunday morning, hoped to find an unlucky wolf caught there, and the girls shied by, fearing they might. There were times too, when the liability to Indian ambuscade made the journey one of fears. There has been repeated to me to-day the tradition that Indians were seen skulking in yonder woods, and that they were deterred from making attack only by the sight of the fortified houses here. There is little doubt that there were times when here, as elsewhere, the men carried their fire-arms with them to the house of God. With that one church, upon whose services they waited with such difficulty, the people of these several towns and sections were associated. It was their one centre of assembly,—they all went up to it as the Jews did to Jerusalem.

But with the change of circumstances, and in religious views, there came at last a separation. I have been happy to hear to-day, in the admirable address of the morning, so rich in historical interest, that the withdrawal occasioned, so far as we can now know, so little division of feeling. I am only sorry that the town should have waited even one year before voting to abate the taxes of those who desired to attend the Baptist Church. But, Mr. President, that was not very surprising, considering the times, and all the circumstances.

There were other than sectarian reasons which made



the church on the hill reluctant to part with these brethren and sisters. It must have seemed to them like weakening the power of the church, by division. We must remember, also, that the lives of these families, on their scattered farms, in homes in the wide forests, without a neighbor in sight, were very lonely. They were located miles apart. They could seldom see each other, but there was one place where old friends could meet, and look each other in the face ; and where they could lift up their hearts together to the God they loved, — it was the old meeting-house on the Hill. The separation was a parting from friends. It was the surrender of their principal and most sacred social privilege, associated with the place where they had thus far remembered Christ together. There were doubtless mutual tears at that parting. Nothing but the firm conviction of duty on the part of the founders of this church could probably have induced them then to take that heroic step. As I have listened to-day to the story of their lives and characters, I have seen another reason, on the part of the First Church, for reluctance in giving them up. Mr. President, is it strange that they were sorry to part with such men, aye, and such women too ? They were some of them foremost families of the town, — its most valued and trusted citizens. They were the Greens, descendants of that Samuel Green whom Washburn styles the “Nestor of this little community”, who held nearly all the offices in town, civil and military, and by his enterprise secured all the “mill rights” ; and others of similar standing ; a strong, able, energetic, patriotic, and christian body of men. The old church honored them, and honored itself in proportion to the degree of its regret at losing them.

This church was born of the church on the Hill, and the mother church to-day lovingly recognizes her child. The lineage is direct, the likeness is true. We can trace a single peculiarity, there is a single difference in the mode and time of a single ordinance, but the deeper, the

vital qualities and characteristics are the same, wrought by the same Spirit, through the same gospel of the Son of God. Between these churches, so far as my own knowledge extends, there has ever been the fullest harmony, and fellowship of heart.

As I stand here to-day, in this most beautiful house of worship, I remember the old meeting house. I am glad that I had the privilege of preaching in it. It was in the first years of my ministry, when I was less accustomed to speak in public than now. I wound my way up the flight of stairs, and stood in the little box pulpit, high up there, somewhere, feeling myself, like Paul, lifted up into the third heaven, whether in the body or out of the body I could hardly tell. But the memory of that old church links me with the early days of which we have heard to-day.

But in such an hour as this we may not confine our gaze to the past. The future opens before us. The separation of this church, as well as that of the Congregational Church in Spencer was no doubt, at the time regarded by many as a misfortune. But God seeth not as man seeth. Apart from all denominational reasons, we can see now, in view of the changed condition of society, and the local growth of communities, as well as of the history of the church, spread before us so graphically to-day, that this church was needed here. It had, and it has done, a work which no remote organization could do. And, as we look around, to-day, on this growing village, and the surrounding region, who can doubt that it has a mission still, and a future. That, under the influence of this inspiring anniversary, you may move on with renewed devotion and courage, to its accomplishment, none will more sincerely pray than the old Mother Church.

DR. ESTES :— Sixty-five years ago, the oldest parish of the Protestant Episcopal Church in Worcester county was organized in this part of our town. The rector of that parish, the Rev. Thomas W. Nickerson, is present, and we will listen to him.

Mr. Nickerson responded in an address expressive of his interest in the occasion, congratulating the church and the Green family on their history, and wishing for them long continued prosperity ; but the address has not been furnished for publication.

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DR. ESTES :— Fifty-five years ago a Second Congregational, or Unitarian, Church was formed in this town ; and, the next year, a young man, fresh from the schools, came from Boston and was ordained its pastor. Since that time he has been a resident of the town, deeply interested in its various interests, its schools, its Public Library, and all that pertains to the welfare of the people, and now he shows how—notwithstanding the flight of years—the heart may be always young and aglow with youthful hope and fervor. We will hear from that young man, the Rev. Mr. May.

ADDRESS OF REV. SAMUEL MAY.

I desire, sir, to acknowledge, with my hearty thanks to yourself and to the committee of this church, the invitation to be present on this occasion. I cannot fail to recognize the large courtesy which has been evinced in all the arrangements for this meeting. I think that I

said to you, sir, when I accepted the invitation, that I anticipated an occasion of unusual interest. There was something quaint and pathetic attending the first settlement of this part of the town, and the planting of this church, well fitted to attract attention and awaken sympathy. What I have seen and heard to-day has exceeded my expectation. Fresh interest has been imparted to historical and biographical facts; and there has been so much variety in the treatment of the subject as to make the occasion to me really exhilarating. I cannot but think that a very valuable contribution to the history of Leicester has been made here to-day; particularly of this portion of the town, which was called South Leicester when I first knew it.

Of the long list of ministers of this church, who have been mentioned to-day, I have personally known several. With three of them I was associated in the town's School Committee, and had with them an agreeable and valued friendship. These were Rev. John Greene, Rev. Moses Harrington, and Rev. Lewis Holmes. With Rev. N. B. Cooke I had an especially pleasant connection, as fellow-members and officers of the Leicester Freedmen's Aid Society, in the years of and following the War of the Rebellion. I remember to have heard, when a boy, my honored father, who was a member and officer of the church of Dr. Holley and Rev. John Pierpont in Boston, speak of the kindness and friendship he had experienced from Rev. Dr. Baldwin, of the Second Baptist Church of Boston, and of his high respect for that excellent man. One of my own intimate friends, from boyhood to this date, is the Rev. Dr. Samuel F. Smith, one of the scholarly lights of your church, and the author of the universally known national hymn,

My country, 'tis of thee,  
Sweet land of liberty,  
Of thee, I sing.

So, if not a Baptist myself, I may claim to be here in

good faith and in sincere good will. And it is in accordance with the principle of the freedom of the individual conscience—the great principle, I believe, upon which the Baptist order is founded—that I stand here and say, in words whose spirit is too often disregarded, “After the way which some call heresy, so worship I the God of my fathers.”

The great name of Roger Williams has been but incidentally mentioned here to day, though the popular impression is that the Baptists regard him as the founder of their order in America. When he left the colony of the Massachusetts Bay, 1635-6, he was in full accord, in matters of religious doctrine, with the Puritan churches. But he was a more complete Separatist from the English church than were even the Puritans of Boston and its neighborhood; and he was of too independent nature to submit to what he regarded as the severe Puritan rule. He denied their right to the land they occupied; and thought they should send back their charter. He withstood them to their face. He would not “communicate”, as the phrase was, with their churches. The mildest possible result of such antagonism, in those days, was his enforced departure from the colony. Even with regard to baptism, he came to believe, in later life, if I rightly understand it, that there was no one upon the earth qualified to administer it.<sup>1</sup> By such fearlessness of spirit, by such consecration to his highest idea of right, by what John Quincy Adams has called his “conscientious contentiousness”, Roger Williams has won for himself the name of The Apostle of Soul-liberty. It is a most honorable distinction of the Baptist churches that they have so fully accepted him as a chief leader and exponent of their order.

From this point I may not improperly refer to the contest with the Romish Church which seems to be at hand, on account of its apparent hostility to our national

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<sup>1</sup>See Ellis's *Puritan Age and Rule in Massachusetts*. Page 270.

free school system. I hope the question will be met on national grounds and in a purely American spirit, asserting always the superiority of the American constitution and law to any and all ecclesiastical organizations whatever. In this country, the Catholic church has no exclusive or special rights. It is one sect among others. Its equal rights, of course, should be fully respected. Its claim for more than that must be, and I believe will be, firmly and steadily resisted. If it chooses to establish private schools for its children, it has the clear right to do so ; and to maintain them ; but never at the public cost. Nor should the members of that church ask or expect to be released from the obligation, which all citizens are under, to aid in sustaining the schools established by law.

There is something very touching in the experience of Thomas Green, afterwards the founder of this church, when, left as a lad alone in the wilderness here, in charge of a few cattle, he was attacked with a prostrating fever, without a human hand to aid him. The founders of Rome, so long the world's great centre, when they were exposed in their infancy, on the Tiber, and cast upon its shore near the Palatine Hill, are said to have been preserved from perishing by the motherly care of a she-wolf. Thomas Green, when exposed to death, in his sickness, at the foot of this hill,—his only shelter a shelving rock on the river bank,—owed his life to the more suitable nourishment furnished by one of the gentler and more beneficent of the brute creation, which came from time to time to her calf, which the young man had mustered strength to tether to a tree within his reach. No wonder that the saving of his life, afterwards so useful and eminent, should be regarded as providential. Let it also serve to teach a lesson of our duty to the patient and willing animals who serve us so constantly, and who surely are entitled to our considerate care in return.

Nothing has given me more pleasure to-day than the addresses of the two young men who have spoken here.

To such earnestness and faith all things are possible ; and the elders may, in much hope and trust, see their own work passing into such fresh hands. It is of infinite comfort to remember, in the limited view that any of us can have of the ways and purposes of God, that we can do nothing against the truth, but for the truth. I offer you, sir, in conclusion, my best wishes for the prosperity of this venerable church and of all connected with it.

DR. ESTES :— We have with us to-day a gentleman, who has been connected with the press more than fifty years ; and who has an interest in this occasion different from that of any who have yet spoken. He was born in this part of our town ; and has never lost his interest in his native place. He is also a representative of the Quakers, who had a society established in this town before this church was formed, and whose experiences in early times were much like our own.<sup>a</sup> We will hear from him ; Mr. Wall, of Worcester.

#### ADDRESS OF MR. CALEB ARNOLD WALL.

Among the pleasantest recollections of our lives, are those of our early years, when everything is newest and freshest to us. The first fourteen years of my life were spent in this place, on these hills, in these valleys, and along this running stream, within sight and hearing of the majestic water-fall whose music is sweet to my ears to-day, sweet as of yore, reviving many a memory of the past. My father's estate, including the mills, comprised a portion of that which belonged to the original proprietor of this section of the town, Capt. Samuel Green, whose son was the founder, and first pastor, of this venerable church. My father's house, just at the foot of this hill,

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<sup>a</sup> The records of the town of Leicester contain exemption certificates filed by Quakers, resident in the town, as follows :

"What Is here under writen is what I Received from those People Called Quackers : also Signed by the assessors on July the Nineteenth 1732.

"This may Certify all whome it may Concern yt we the Subscribers are of the Presuasion of those Commonly Called Quakers & do frequently and usually assemble our Selves togeather for ye worship of God according to Law : and we do alledge a Scruple of Contiance as the Reason of our Refusall to pay any part of the Tax for the Seport of the minister or ministers Established by the Laws of this province and do Lay Claim to :



was built by Deacon Samuel Green, for his nephew, Elias Green, who occupied it before my father purchased it.

In the time of my boyhood, many aged people were living here, whose recollections went back to the times of the first pastor of this church, and many of their fathers had taken part in forming this church, and building the first house of worship, whose humble appearance, as it looked fifty or more years ago, I well remember, contrasting strangely in architectural appearance with this beautiful structure, which has taken its place.

The first pastor, whom I remember here, was Rev. Benjamin N. Harris; and with him I remember his industrious and thrifty helpmeet, who was ever ready, with the results of her handiwork, to make up for the limited amount of her husband's salary, necessarily small in those days of inadequate ministerial support as compared with present times. The next pastor was Rev. John Greene. With much pleasure do I call to mind incidents connected with his pastorate here, and with his sainted brother, the late Samuel Stillman Green, who was

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and do Desire yt ye proper and Regular steps for our obtaining the Privileges Granted to ye people Called Quakers may be proceeded in and as Such: in Testimonie theirowe we Subscribe our names being Inhabitants of the Town of Leicester.

THOMAS NEWHALL, RALPH EARL,  
WILLM. EARL,  
THOMAS SMITH,  
ROBART EARL,  
DANIEL HILL,  
NATHANIEL POTTER,  
JOSEPH POTTER.

"July 18, 1738. Benjamin Earl Declared him Self a Quaker and Desired his name might be entered as such—Benjamin Earl.

"June 30, 1758. These are to Certify that the parsons here under named Being Inhabitants of the town of Leicester Pursuant to an act of this Province are those that are Commonly Called Quakers (viz.) William Earl, Nathaniel Potter, Dudley wate [Wade] Swan, Steward Southgate, Robart Earll, Benj'a Earll, Benj'a Wheater, William Earll jun., John Potter, Nathaniel Potter junr."

my first teacher, in the old red school-house, which stood at the corner of the road just below the then parsonage. In tribute to his memory I cannot do better than endorse the sentiment of the lines written after his decease in 1883, by a fellow Professor, and one of his former students, in Brown University, T. Whiting Bancroft :

A consecrated life, in purpose true,  
 Has come, untiring, to its very end,  
 Apt both to teach and learn, and ever spend  
 Its best endeavor, at the first clear view  
 Of duty, on the humblest task that waited.  
 While others, selfish sought their own advance,  
 All eager for the world's approving glance,  
 Thou never wast with swelling pride inflated.  
 Thy voice is hushed, thy willing hands are folded,  
 Thy burden thou didst carry to the last.  
 Thou from thy daily toil at once hast passed  
 To thy reward. The minds thy skill has moulded  
 Rise to bless thee. Consecrated life of trust !  
 Thou leav'st behind the memory of the just.

Among the worthy successors of Rev. John Greene, with whom I was acquainted, were the late Rev. Otis Converse and Rev. John F. Burbank, both of whom died in Worcester, and are well remembered there for their many virtues. And there is another, under whose administration the present church edifice was finished and dedicated more than twenty-five years ago, and whose work was so well and justly appreciated, that he was recalled about two years ago ; and it is to him that the church is indebted for the inauguration and management of these sesqui-centennial proceedings, over which he has presided with so much ability and dignity, and for the admirable historical address to which we all listened with so much interest this morning.

In the old burial ground of this church repose the ashes of my sainted father and mother, and four elder brothers, as well as the remains of the pioneer settlers of this section of the town, including the first settler, Capt. Samuel Green, whose headstone still marks his place of

burial one hundred and fifty-two years ago ; and when now I walk among these graves, as I was wont to do in my childhood days, I am forcibly reminded of the lines of Gray, " written in a country church-yard,"—

Beneath those rugged elms, that yew-tree's shade,  
Where heaves the turf in many a mouldering heap,  
Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep.

In this connection I cannot help referring to the present condition of many of our oldest burial grounds, and the desirableness of preserving, as nearly as possible, in their original condition, the headstones and monuments of the early settlers. They are precious and instructive memorials of our ancestors, as well as of the generations of the past, reaching back to the first settlement of our towns and villages. As such they should be kept sacred. In place of the neglect, of which we see the signs in many ancient cemeteries, not to speak of the desecration of others, increased attention should be given to the work of caring for them, resetting the monuments which have fallen, replacing those which have been broken by others as much like the originals as possible, relettering those whose inscriptions have become worn and almost obliterated, thus doing all we can to transmit to our descendants the memorials which we have of our ancestors. It was a "pious task" in which Walter Scott represents "Old Mortality" as engaged, "cleaning the moss from the grey stones, renewing with his chisel the half defaced inscriptions, and repairing the emblems of death" with which the simple monuments of the old Covenanters were usually adorned. Therefore I rejoice in the great improvements which have been made in this ancient cemetery ; and I hope others still more important in the lines I have suggested, may be made hereafter.

As a representative of a religious denomination, whose ancestors, like the Baptists, were driven from Massachusetts in the early period of her history, because of their

religious views, I cannot close without offering this sentiment :

The Baptists and the Quakers, the disciples of Roger Williams and of William Penn ; however much they may have differed in their theological tenets, either in the past or in the present, they have always been agreed in the grand cardinal principle of " Soul Liberty ", " the right of every man to worship God according to the dictates of his own conscience, untrammelled by written articles of faith, and unawed by the civil power "; a principle of moral science and political philosophy, in which the Quakers and the Baptists were at least two hundred years in advance of the persecuting age, in which they first appeared.

DR. ESTES:—Mention has been made, more than once to-day, of Mr. Daniel Denny, a prominent and influential man among the first settlers of the town, and one of the original members of this church. He came from England to this country in 1715, when he was twenty-one years of age, and he came to Leicester two years later. He was descended from a godly ancestry in England, where the "family had been devoted to the church for centuries." Some of his mother's letters, written from her home there to him here, have had for me a marvellous interest. In one of them, written the same year in which this church was formed, she said, "I hope I and all mine are of the seed and offspring of God's people."<sup>1</sup> In him dwelt the unfeigned faith of his mother Grace, as in Timothy dwelt that of his mother Eunice and his grandmother Lois: and his descendants have cherished the faith and walked in the ways of their ancestors. One of them, a resident of our town, and one of our men of business, whom his fellow citizens have delighted to honor, is with us to-day. We will now listen to him,—the Hon. Mr. Denny.

ADDRESS OF HON. CHARLES ADDISON DENNY.

*Mr. Chairman:*—I thank you for your very kind introduction of myself as representing the descendants of one of the early settlers of this town and one of the first members of this ancient church.

I congratulate you on this interesting anniversary day, both you as the pastor of this church, and the members, for this day celebrates one hundred and fifty years of active Christian work here in this community and town.

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<sup>1</sup>Genealogy of the Denny Family in England and America. Page 73.

I stand here to-day simply representing the business men of Leicester, and I bring words of cheer for the good work accomplished by you.

We appreciate the influence of the Christian Churches. They are of great value to us, helping to train up good and faithful men and women, and having the advantages which church and school give, we are able to retain as permanent citizens, the best class of persons to engage in the various enterprises in our town.

I have always felt a deep interest in this church, both on account of its present members, and because so many of my ancestors have been active members here, who never in their lives ceased to feel that affection for it, which is characteristic of the true New England men and women.

The pastors of this church have not only been faithful to their church, but have been useful helpers in the cause of education in the town.

This beautiful house shows the successful efforts of this people to have an *attractive* place of worship, and who can calculate the wide spread influence that has gone forth from this single church in Greenville.

Many of us know well the deep christian character of some of its members and the quiet work that has been done by them in this portion of the town.

I cannot but feel that it is one of the precious privileges of those of us who live in New England, to help sustain these churches in the country towns, for it is here that the young are trained up who in later years are to go to the city, and help make up those large communities, and if early their principles shall become fixed and right, they will generally exert an influence for good wherever they go.

The business men as well as the politicians know well the value of the country life. In our elections the vote of the large cities is generally cast against temperance and good morals, while they look to the country to cast

their votes for the right, and thus give balance in the State and Nation far differently from what the cities alone would do.

So in closing, I wish to bespeak for the country churches sympathy (and pecuniary aid, if that be needed) so that they shall be carried on with cheerfulness and vigor, and in all the future be as living streams flowing for the good of the nation.

## APPENDIX.





## A SERMON

PREACHED IN THE MEETING HOUSE OF THE GREENVILLE BAPTIST CHURCH IN LEICESTER, SEPTEMBER 30, 1888, ON THE SUNDAY AFTER THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE FORMATION OF THE CHURCH.

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BY HIRAM CUSHMAN ESTES, D. D., PASTOR.

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“Call to remembrance the former days.” Hebrews, x: 32.

The former days are worth remembering. We have the power of memory that we may remember them. Tradition has always been telling stories of what was done or suffered in them. From the time when history first took up her pen, she has been busy making records of events and deeds, that distant generations may know of them, and that their lessons may not be lost. The father of history, in the first words of his great work, said: “These are the researches of Herodotus of Halicarnassus, which he publishes, in the hope of thereby preserving from decay the remembrance of what men have done, and of preventing the great and wonderful actions of the Greeks and the Barbarians from losing their due meed of glory.” When Moses was about leaving the children of Israel, to go to a better land than that of Canaan, he said to them, “Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.” And the unknown author of the epistle to the Hebrews said to Jewish Christians, “Call to remembrance the former days.” It was

well that he said this, for to them the former days had been days of trial and distress. They, like the early Christians at Philippi and elsewhere, had known not only what it was to believe on Christ, but also to suffer for his sake. They could remember, not only the morning glow of their conversion, but temptations to apostacy, and persecutions bravely borne; and the remembrance of their past trials, and of their steadfastness and faithfulness in times that tried their souls, might strengthen them for trials yet to come. Therefore, their wise instructor and counsellor in this epistle said: "Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." So it was well for them, and it is well for all, in their ever-varying and widely diversified experiences, to remember the "former days."

We as a church have recently been doing this more than is our wont. Last Friday was given especially to the remembrance of the earlier days of our history. I hope that it was with profit no less than pleasure, to all. But many things that might have been said that day, were of necessity left unsaid. The historical discourse delivered on that occasion was not a sermon. Its object was to tell the simple story of our history, without dwelling upon its significance, or mentioning any of the things that it suggests. But some of those things deserve to be dwelt upon, and may properly be dwelt upon, by the preacher in the pulpit. He would not do well to neglect them. Therefore what I say to-day will be in the line of our recent meditations, and a continuation of them. My wish is to let the former days of our history speak to us; to give a voice to some thoughts which they awaken and some impressions which they make; and to draw out some of their lessons and suggestions.

I. The remembrance of the former days of our history as a church reminds us of the dense obscurity in which the beginnings of things are, for the most part, enwrapped. No man knows how many persons joined with Dr. Green in the formation of this church one hundred and fifty years ago ; nor who they were ; nor in what house they met ; nor on which side of the river, the voice of whose falling water we hear ; nor any of the circumstances under which their meeting was called and held. So of the older Congregational church in our town. We know that it was in existence here on the 30th of March, 1721 ; but no man knows how old it then was, nor under what circumstances it was formed. And this shows how God hides the germs of things, and veils their germination—how the beginnings of things are veiled and hidden from our sight. Banquo's words to the witches on the "blasted heath,"

"If you can look into the seeds of time,  
And say which grain will grow, and which will not,"

remind us that it has not been given to mortals to "look into the seeds of time." No one knows when the seed of the Charter Oak, or of the Washington Elm was planted, or when they began to grow. No man can tell when Egypt or Assyria, Greece or Rome, France or England, began to grow. The beginnings of Tyre and Carthage, Athens and Rome, are wrapped in mist and mystery, such that no man can tell when their first foundation stones were laid. The great Universities of Oxford and Cambridge were founded, no record tells us when,

"Earth proudly wears the Parthenon,  
As the best gem upon her zone ;  
And Morning opes with haste her lids,  
To gaze upon the Pyramids ;  
O'er England's abbeys bends the sky,  
As on its friends, with kindred eye ;"

. . . . .  
"These Temples grew as grows the grass ;"

the beginning of whose growth, it has not been given to man to see.

“ When Nature tries her finest touch,  
Weaving her vernal wreath,  
Mark ye, how close she veils her round,  
Not to be traced by sight or sound,  
Nor soil'd by ruder breath ?”

“ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth : so is every one that is born of the Spirit.” We know when Dr. Green joined the First Baptist Church in Boston, and had his name written in its list of members ; but no one knows when he joined the church invisible and universal, or had his name written in heaven. You, my christian brother, and my sister, have passed from death unto life, but the “ passing ” was seen only by Him “ who seeth in secret.” “ It is the glory of God to conceal a thing ;” and the beginnings of things, from the beginning of the creation to the beginning of life on this planet, and in every living thing, the polyp and the spiritually quickened soul alike, are veiled and hidden from our sight. This is one of the teachings of our third jubilee.

II. Again, from our remembrance of “ the former days ” of our history, we see how it was that, though the Baptists in this goodly town of Leicester escaped the disabilities and distresses which were common to the Baptists and Quakers of those days,—“ the spoiling of their goods ” and imprisonment often,—still our brethren here were “ the companions of them that were so used.” Fifty-eight years before this church was formed, the doors of the First Baptist meeting house in Boston were nailed up by order of the civil authorities, and a notice was posted on them in these words : “ All persons are to take notice, that by order of the Court, the doors of this house are shut up, and that they are inhibited to hold any meeting therein, or to open the doors thereof, without

license from authority, till the General Court take further order, as they will answer the contrary at their peril. Dated in Boston, 8th March, 1680. By order of the Council, Edward Rawson, Secretary.”<sup>1</sup> The owners of the house asked for a copy of the marshal’s warrant, but were refused. The next Sunday they met in their yard. In the week following they built a shed in which to meet. But when they came together the next Sunday they found the doors of their meeting house open. They did not stop to ask how the doors had been opened, whether by the marshal or by an angel; but they went in and occupied their house of worship, and since that time the doors have not been shut against the Baptists of Boston.

Nineteen years after that was done in Boston, Thomas Green was born in Malden. When he was thirty-one years old he joined that First Baptist Church in Boston. Seven years later he took part in forming this church in Leicester, of which he was pastor thirty-five years. And the freedom of this church from persecution or oppression is a singular exception to the common lot of Baptist churches in all their earlier history. There is no record, there is nothing in history or tradition, to show that any person in Leicester was ever distressed on account of his connection with this church, though for a long time after, as well as before its formation, the distresses of the Baptists in Massachusetts and elsewhere in the colonies, were very great. The story is a sad one, from the whipping of Obadiah Holmes, to the unjust taxation, harsh enforcement of the laws in collecting rates, arrests, imprisonment, and vexatious lawsuits, that were familiar things in many towns. Backus says of the exemption act of 1757, which “was continued in force thirteen years,” that “no tongue nor pen can fully describe all the evils that were practised under it.” At the meeting of the Warren Association at Sturbridge, in 1788, there was

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<sup>1</sup> Backus’ History. Vol. I. p. 390.

"collected, by several of the churches, and paid into the hands of Rev. Mr. Gair [pastor of the Second Church in Boston], the sum of six pounds, eleven shillings and three pence, to be transmitted to our brethren at Cambridge, in addition to what they have already received toward defraying the expense of their late lawsuit."<sup>1</sup> That church "at Cambridge" was the one where Rev. Thomas Green, grandson of our first pastor, and afterwards of North Yarmouth, Me., was preaching, and from which, in 1784, he came here to take part in the ordination of our third pastor, Rev. Isaac Beall. And so, if our fathers of this church did not suffer distress and "the spoiling of their goods," they were "the companions of them that were so used." I speak of these things not to reproach our Congregational brethren on account of them, because they are not to blame for them, — unless, perchance, they justify them, and by justifying them make themselves partakers of the evil deeds. It was the spirit of the age that did those things, through the standing order as its instrument, a spirit which the spirit of the present age condemns; and this church, with its first pastor, had some part in the good work of bringing in this better age. Let us be thankful for this. In the words of one in Homer, let us never fail to "give thanks that our condition is infinitely better than that of our fathers."

III. Once more, in our remembrance of the former days, we are reminded of the great changes that have taken place in the world in the last one hundred and fifty years; changes in the arts of life, in methods of education, in social usages, in the habits of the people, in forms of government, in our knowledge of nature and of the Scriptures, in the terms used in giving expression to philosophic and religious thought. In all things how different is the world that now is from that which was when this church was formed. Then we were a dependency of the British crown. Then almost all of North

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<sup>1</sup> Minutes of the Warren Association, 1788, pp. 6-7.

America, from Quebec to St. Louis and New Orleans, was in the hands of the French, and subject to the papal power, which promised to control the continent for all time. Then the lightning had not been brought down from heaven to be an obedient servant of mankind, putting a girdle round about the earth in less than "forty minutes," but its ways were as mysterious as when Adam first saw it flashing its zigzag course in the sky. When this church was formed, Franklin was only thirty-one years old, Washington only six, and James Watt was only two—not yet old enough to wonder at the mystery of the escaping steam of the boiling tea-kettle. Then there was not a cotton mill, nor a cotton-gin, nor a steam engine, nor a mowing machine or reaping machine, nor a sewing-machine in the world; and men had more than fifty years to wait for vaccination, and more than eighty for the daguerrotype and the photograph. Indeed, with the exception of the mariner's compass, gunpowder, and printing, almost all the great inventions and discoveries that have made the present age, in respect of its material triumphs, the most wonderful of all the ages, have been made since this church was formed. In this time, the progress made in the physical sciences has been as wonderful as that of the industrial arts and inventive genius. New sciences like geology and comparative anatomy have come into being; botany has been reformed and the three kingdoms of natural history reorganized by Linnæus; chemistry has marvellously enlarged its borders, and been revolutionized more than once; the most important discoveries and generalizations of electricity have been made; and discoveries in astronomy have pushed the flaming walls of the world far back in space.

When this church was formed there were no Baptist institutions of learning in the country; no theological seminaries, no Brown University; and there were only seven Baptist churches in Massachusetts; not more than thirty-six in all the colonies, and only one Association of



churches,—the Philadelphia; while now there are, in the United States, more than thirty-one thousand Baptist churches, with almost if not quite three million members; and we have our schools, colleges, theological seminaries and missionary societies, doing much for the education of our land and the evangelization of the world.

When this church was formed the means of education were very narrow, and within the reach of but few; now they are broad and within the reach of all,—our high schools giving a better education now than the colleges gave then, or half a century later.<sup>6</sup>

Ten years before this church was formed, as we learn from Franklin's Autobiography, "there was not a good bookseller's shop in any of the colonies to the southward of Boston, . . . . Those who loved reading were obliged to send for their books from England;"<sup>7</sup> and sixteen years after it was formed, there were only nine newspapers published in the colonies, while now books and newspapers are scattered everywhere, like the dew-drops of the morning. The post-office is now one of the wonders of the age, though the beginning of its organization in the colonies was only twenty-seven years before our church was formed, and Franklin was not appointed Postmaster-General till fifteen years after it was formed. Now the industry of the country has been revolutionized by machinery such as no man of Dr. Green's time could

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<sup>a</sup> According to the latest statistics published, the number of churches was 31,891, with 2,917,315 members.

<sup>b</sup> "When I entered Harvard University [in 1789] no knowledge even of common arithmetic was a pre-requisite; nor were we required to know anything of geography, but simply the place of our nativity. It is my firm conviction, that the young ladies of this Academy now acquire more knowledge of the mathematical and kindred sciences, to say nothing of the belles-lettres, than was then attained, take them as they arise, by the graduates of our first universities."<sup>1</sup>

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<sup>1</sup> "The Centenary of Leicester Academy," p. 51, the passage being an extract from an unpublished address delivered before the Academy, in 1849, by Rev. John Pierce, D. D. See also the letter of Judge Story in "Memoirs of William Ellery Channing," Vol. I., pp. 43-44.

have dreamed of. Now the land is covered with a network of iron roads and telegraphic wires ; and swift steamships on the seas, with telegraphic cables under them have brought the continents and "the ends of the earth" together, so that now there are no foreign lands, but the inhabitants of India, China and Japan are our neighbors. These marvels and triumphs of inventive genius and the mechanic arts achieved in the latter half of the period embraced in the history of our church, with the sewing machine, the typewriter, the telephone and the phonograph, are familiar things, and are improvements and advances such as Dr. Hopkins thought men might make in the Millenium,<sup>a</sup> though he could only see them as "through a glass, darkly." In view of the marvellous changes that have been wrought in the world since this church was formed, who will not exclaim, in the words of the first message sent by telegraph from Washington to Baltimore in 1844, "What hath God wrought"?

IV. Yet again, our remembrance of the former days reminds us that there is something stable in the midst of change. Allusion was made last Friday, and more than once, to the steadfastness of this church in the faith of Christ. I was glad that it could receive such commenda-

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<sup>a</sup> "There will, doubtless, be great improvement and advances made in all those mechanic arts, by which the earth will be subdued and cultivated, and all the necessary and convenient articles of life, such as all utensils, clothing, buildings, etc., will be formed and made in a better manner, and with much less labor than they now are. There may be inventions and arts of this kind which are beyond our present conception. And if they could be now known by any one, and he could tell what they will be, they would be thought by most to be utterly incredible and impossible, as those inventions and arts, which are now known and familiar to us, would have appeared to those who lived before they were found out and took place. . . . And ways may be invented, perhaps something like the short hands which are now used by many, by which they will be able to communicate their ideas, and hold intercourse and correspondence with each other who live in different parts of the world, with much less expense of time and labor, perhaps a hundred times less, than that with which men now correspond."<sup>1</sup>

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<sup>1</sup>The Works of Samuel Hopkins, D. D., edition of 1854. Treatise on the Millenium. Vol. II., pp. 286, 290-291.

tion, for it is a good thing that churches, like individual men, should have some sound convictions, some fixed principles, and some stability, so as not to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." There is a system of moral and religious truth that is often called "the truth as it is in Jesus." There is a faith once delivered to the saints, delivered by the Lord, and delivered once for all. It is found in the Bible,—in its general drift and in its special teachings. Just as there is a certain line of thought and form of faith in the writings of Plato or Pascal; just as there is a certain line of thought and theory of government in the Constitution of the United States, so there is some certain form of faith, and not its opposite, in the Bible. There may be, indeed there have been, different opinions as to what the Constitution teaches concerning the bond of union between the States,—the doctrines of nullification and secession, for instance,—and other matters; but the framers of that instrument meant something by its words, clauses and articles, and it is our business, as those whose dwelling-place is in the Union under it, to find out what it means, and to conform our views and actions to it. What the Constitution is to the Nation, that the Bible is to the Church. This has always been a fundamental article of our faith as Baptists. We stand, as we have always stood, for the rights of a free mind and liberty of conscience, under this divine constitution of the Bible.

Beyond this there is a system of Christian doctrine that has been held from the beginning, with more or less distinctness and positiveness, sometimes with a theory and sometimes without a theory as to its particular doctrines, but so held through all the Christian ages that we may say that the faith of the fathers is the treasure of the church. We often speak of it as the orthodox or evangelical faith. It is found in the writings of the early

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Christian fathers, and in the early Christian creeds; in Augustine; in Tauler and his associates; in Wycliffe, and other reformers before the Reformation; in the Reformers themselves; in the Jansenists and others of the Romish church; in the Scottish Covenanters and English Puritans; in the fathers of New England; in the leaders and apostles of the Great Awakening in New England, under Whitefield and others, in 1740; and in those who formed this church in 1738. The substance of this evangelical faith—its view of “God in Christ reconciling the world unto himself,” and of man as a sinner needing that reconciliation and salvation—is held and preached here now, as it was in the days of Dr. Green and Dr. Foster, however much many of the terms used in speaking of it may have changed in these four generations that have passed away,—the forms of speech changing while the substance of thought remains,—and from this faith may the church never swerve, but always deserve the commendation of the apostle, who said in his epistle to the elect lady, “I rejoiced greatly that I found of thy children walking in the truth, even as we have received a commandment from the Father.”

V. Still further, our remembrance of the former days of our church is one to expand our thought of time and of eternity. Some one last Friday spoke of this church as “an ancient church.” As children, to whom the years seem long, look at it, and as we from our maturer years look at it, it is an ancient church,—its history covers one hundred and fifty years. But from another point of view the church is young and its years are few. The families of the Greens and Dennys, who were among our constituent members, had had a history of many generations before this church was formed. Westminster Abbey had then been standing full six hundred and fifty years. The Pyramids of Egypt had watched the coming and the going of more than three thousand years. And the long geologic æons of the history of our globe, while it was

preparing to be the fit place for man's earthly life and experience—we have no power to measure them! but from them our thought darts in an instant to Him who is “from everlasting to everlasting,” whose days have no end.

“What babble we of days and days?  
The Dayspring He, whose days go on.  
He reigns above, He reigns alone;  
Systems burn out and leave His throne;  
Fair mists of seraphs melt and fall  
Around Him, changeless amid all!—  
Ancient of Days, whose days go on.”

But for every soul renewed and formed into His image by His Spirit and Word, leaving its frail tenement of clay in our churchyard, or on some distant shore, or, like Judson, in the far-wandering sea, there is “an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven”, and for this inheritance the church has been established as a training-school in all righteousness and true holiness. Therefore let us all say, “Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.”

In the Epistle to the Hebrews, from which the text was taken, mention is made of a great cloud of witnesses by whom we are encompassed. If from among them, the faithful preachers, and others who have passed from this church to their reward, could speak to us to day, what would they say? What would be the burden of their exhortation? What but this: “Hold fast the profession of your faith without wavering; for he is faithful that promised;” and “Be ye steadfast, unmovable, always abounding in the work of the Lord.”

## ERRATUM.

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Page thirty-six, line fourteen, for James, read Ephraim,  
as on page fifty-nine, line twelve.



















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